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GUNNER'S ESSAYS

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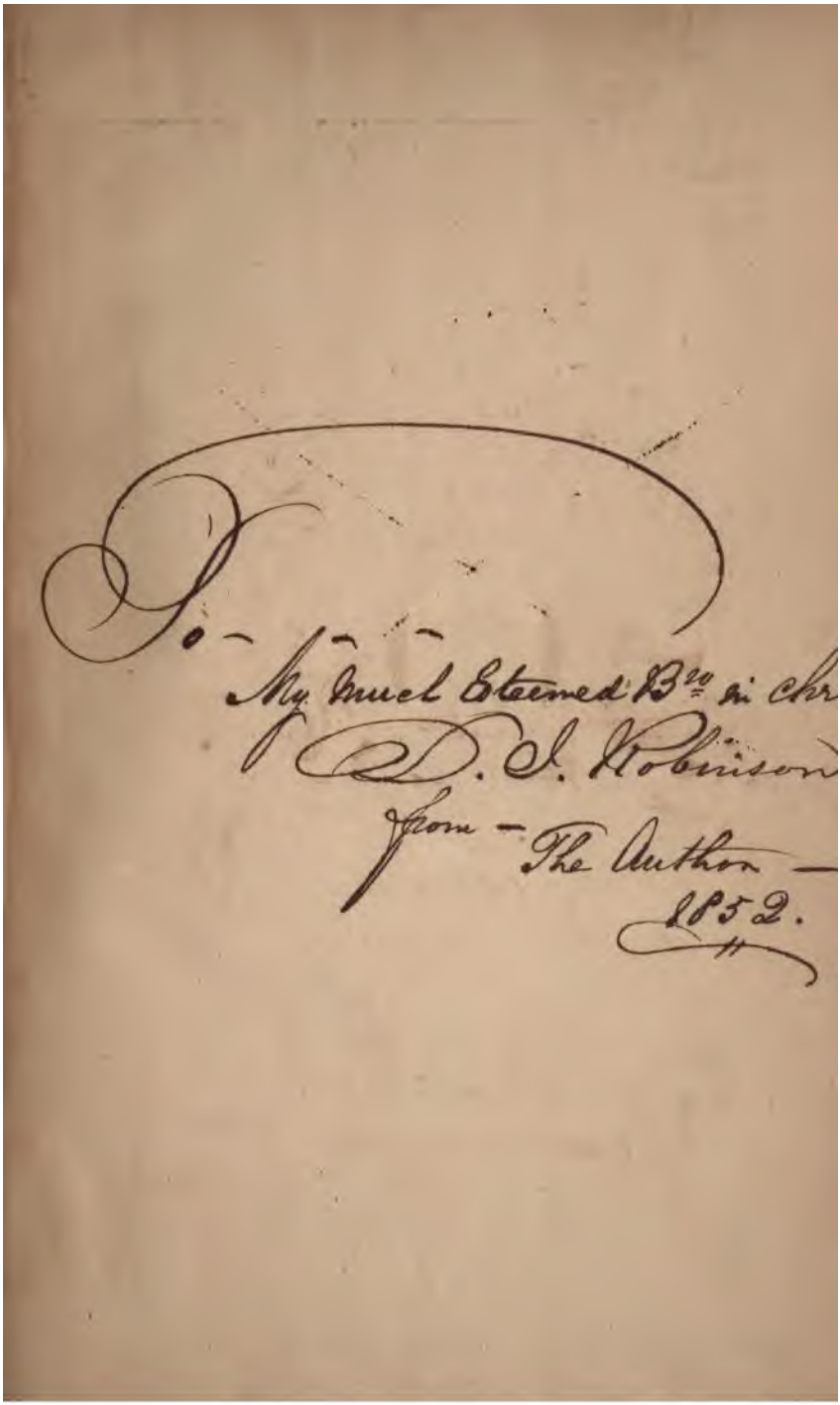
The Gift of the
Rev Thos W. Higginson
of
Worcester, Mass
(Class of 1841)
6 September 1858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from — The Author —
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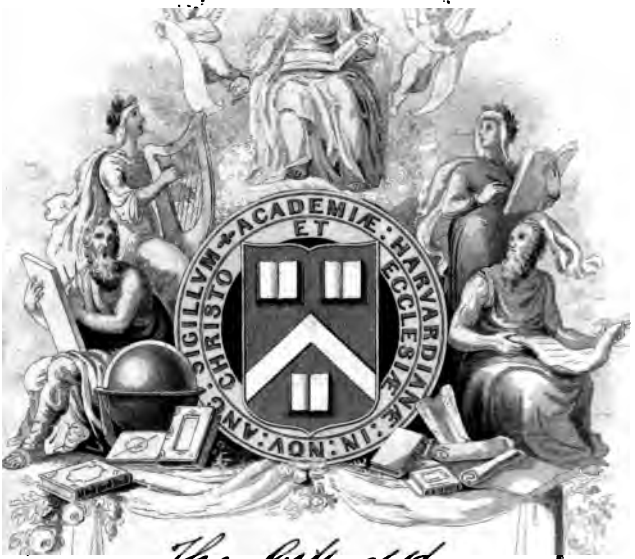

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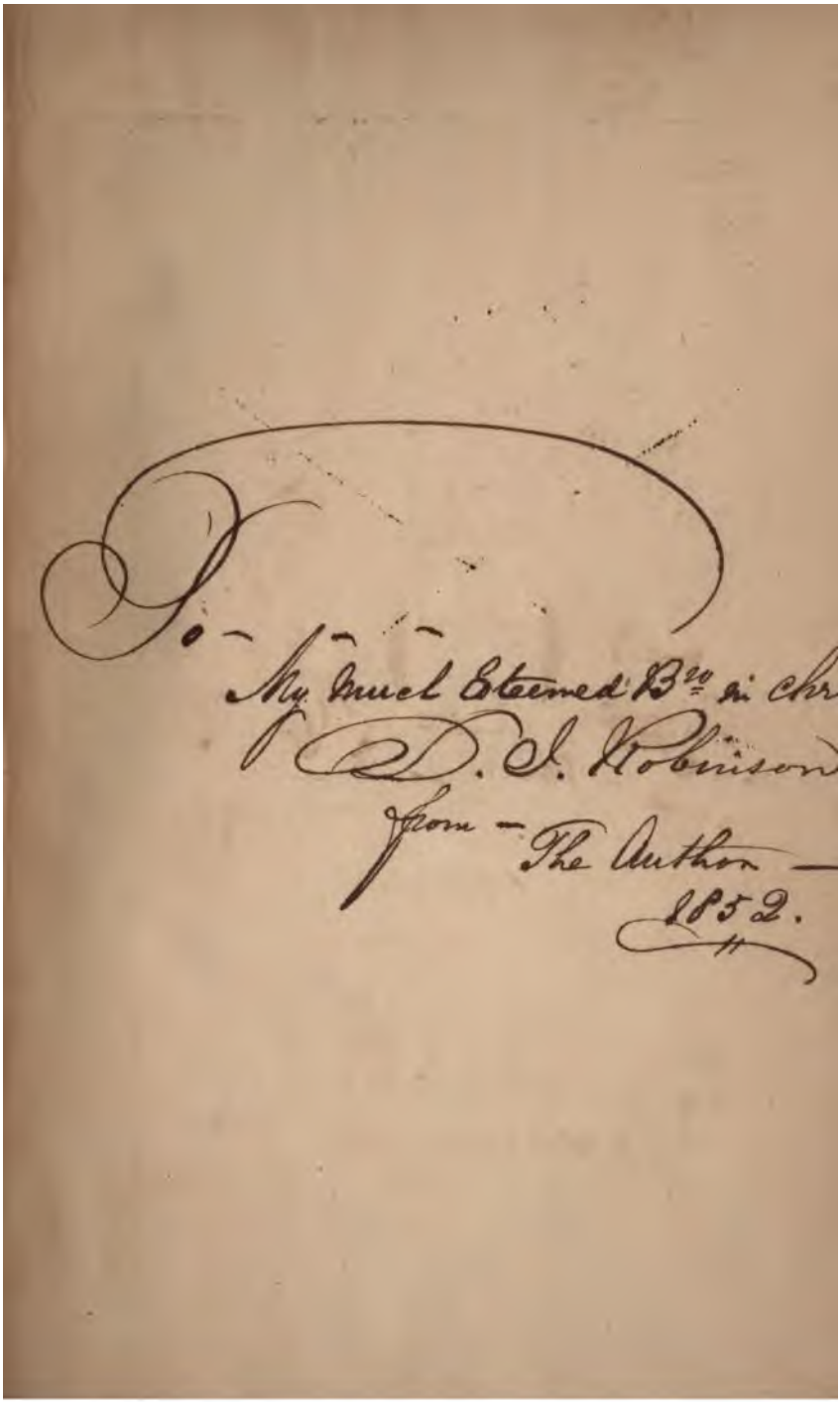
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D. S. Robinson
from — The Author —
1852.

TWELVE ESSAYS

ON THE

PERSONAL REIGN OF CHRIST,

AND

KINDRED SUBJECTS,

BY

F. GUNNER.
MINISTER OF THE GOSPEL.

They shall speak of the Glory of thy Kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the Glorious Majesty of his Kingdom.—Ps. CXLV. 11, 12.

G.W.Walker, Printer, 24 Arch st.
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1851.

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INTRODUCTION.

In presenting the following brief essays to the earnest seeker after truth, we deem it but just to state, that our aim has been, not so much to elaborate and theorize, as to *unfold* and display, the salutary and saving doctrines of the cross, in connexion with the personal and triumphant reign of our Lord Jesus Christ, on the Earth. The public teaching of the present age has appeared to ourself, to be by far too strongly impregnated with subtle scholastic reasoning, Rabbinnacle lore, Literature, Science, and Phenomena, to the great injury, and mystification, of *simple truth*.

It is our strong conviction, that 'twere better and wiser to employ more prayer, and less theory, more scripture, and less lore. Rome substitutes canonized theory, and cardinalized lore, in place of inspired scripture, and fervent prayer; she has thus darkened counsel, by words, without scripture knowledge, and caused great multitudes to perish from the way of Life

If it be true that *Truth* fears *nothing* but *concealment*, who, among the sincere lovers of truth, would be willing to acknowledge the arrogant assumptions of a system which virtually denies, to *all* persons without the pale of its own communion, the rights of private judgment, in religious faith, as to, "*What is Truth*"? For our own part, we prefer to be identified with those noble standard bearers of the cross, and faithful champions of Truth, who regard the Papal Hierarchy—her system of time-worn teaching—assumed infallibility, and self-invested supreme authority, as the great sphynx of Error, having the head of a virgin, grafted upon the body of a beast; or ecclesiastical authority, combined with civil corruption, forming thus, the veritable mystic Babylon of the Revelations, and apocalyptic Harlot of the scarlet-colored Beast. Said the indomitable Luther, in his reply to Sylvester Prierias, the theological declaimer *against* "the right of private judgement, and stormy advocate of the authoritative teaching of the Romish church," "I pass by your *foundations*, whose meaning I guess, rather than comprehend; and, after *your* example, find it necessary to lay down some on my own part: 1st. That of St. Paul, "Prove all things; hold fast that which is good;" and "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." • • Again, in his reply to the sympathizing letter of Staupicus, Luther says: "Doubt not, reverend father, that *I shall use my own liberty in searching and handling the word of God.*"

Said the venerable Wicliffe, "*The truth of the faith is clearer and more exact in the scripture than the priests know how to express it.*"

John Knox, when cited to appear before the divines of the University in St. Leonard's Yard, in reply to the assumptions of Arbugkill, by which all questions were resolved for final adjudication into *the authority of the church*, declared, that the church could not contradict the *scriptures*. "Why, then," said Arbugkill, "you leave us no church at all"! "O yes, I do," was the cool and reproving answer of Knox, "there is the church of the malignants, which the psalmist speaks of when he says, 'I have hated the *congregation* of evil doers;' this church you may have without the *Word*, and even fighting or contending *against* it. If you choose to belong to this church, I cannot help it: for my own part, I *will be of no church but that which has Christ for its pastor, hears his voice, and will not hearken to the voice of a stranger*." Again, this same champion of truth, in his defence before Queen Mary, "Please your Majesty," he said, "learned men in all ages *have had their judgments free*.' Plato wrote his treatise '[On the Commonwealth,' condemning many things maintained in the world, and urging reform, without disturbing the peace of the government under which he lived. Even so, madam, am I content to do, in uprightness of heart, and with the testimony of a good conscience." • • "You interpret Scripture in one way," said the Queen, "and they in another: whom shall I believe, and who shall be judge"? "You are to believe *God*, who plainly *speaketh* in his *Word*," replied the Scotch reformer, "and *farther than the Word* teacheth, you are to believe *neither* the *one* nor the *other*."

The voice of the church, therefore, should be in accordance with the voice of the Holy prophets, and Gospels, whereas, in too many instances, it is nothing, more or less, than the voice or echo of the pulpit. Proff. Whiting, of Williamsburg, L. I., in his sermon before the Second Advent Conference, held in New York City, May, 1851, says: "In coming at the truth, we need to use the appropriate powers of the mind. The mind may be divided into two departments—judgment and imagination. The latter takes the pencil, and adorns and embellishes: it has its place and work, but it is not necessary to the investigation of truth. *Judgment* is what is needed there. Our poets, giving rein to their fancy, represent the future in glowing colors, and present, instead of Bible facts, their own imaginings, and give you a splendid airy nothing. They talk about their deceased friends going into the "spirit land," and every hero of a romance is represented as going there. Nothing is said of holiness and faith in Christ as necessary. An acquaintance with the Bible puts a curb on the imagination, and dissipates from the mind all such illusions."

Said another eminent scholar, Dewey, "There is but one thing safe in the universe, and that is *truth*, and I know of but *one way* to truth, for the individual mind, and that is, *unfettered thought*,—there is but one road to truth, for the multitude, and that is, *thought freely expressed*. Make of truth an altar, bind *thought* as a victim upon it, surround it with a mysterious shrine, let the passions of the unholy throng administer the fuel, and you kindle a

fire that will sacrifice upon the now accursed altar the hopes of the World."

Rather should we imitate the bright example of the noble Bereans, whose eulogy is comprised in the memorable passage, "*they searched the scriptures daily, whether these things were so.*"

We are under solemn obligations to evolve *all the views* we may entertain, by or through the medium of scripture, and the imparted agency of the spirit; and to believe, or reject, all views, in proportion as they accord, or differ, from them. The spirit and the Word agree; and by the Word of God we shall be judged, in the *coming day*. It is to the teaching and decision of *the Word*, therefore, to which we have appealed, in the following essays. From the above, it will be seen that we do not profess to be wise above what is written, to have become the recipient of any special revelation of truth, or pretend to the gift of prophecy; but waiving all pretensions to an elaborate essay, or beautiful combination of well turned periods, we have endeavored to illustrate each, and all, of our topics, in as clear and perspicuous a manner as our ability, and limited space, would allow.

The writer believes that the existing dispensation will introduce the Flock of Christ to the personal advent of its Lord and Shepherd, together with the resurrection of the righteous dead, and reign of Christ, in company with the redeemed hosts, on the New Earth, for a period of one thousand years, as the Glorified Head of a Glorified Church; at the expiration of which time will take place the resurrection of, and final execution of judgment upon the impenitent, and God-forgetting nations—the Gog and Magog of the Revelations; these nations of the Lost, in company with the arch-fiend, Satan, and those angels who kept not their first estate, will then be consumed from the Earth, by the coruscating flames, descending from God out of Heaven, as in ancient time, when the raining fires utterly destroyed Sodom and Gomorrah, Admah and Zeboim, the doomed cities of the plain The last great enemy, *Death*, will then have been caused to perish, and the rebellion of Earth and Hell against Jehovah Jesus, will have come to a deserved, and permanent, end.

The *meek* will then *inherit* the *Earth*, and delight themselves in the abundance of *Peace*; for the inheritance of the saints shall never fade away. They reign with Christ, whose dominion will extend from sea to sea, from the rivers to the ends of the earth, and of his dominion there shall be no end.

Some of the reasons for this belief will appear by reference to the writer's Essay on the "Signs of the Times."

To some individuals, the views entertained by the writer, and hereinafter expressed, may appear novel; but should they be found in *accordance* with *scripture* teaching, their *seeming novelty* will not affect their *truthfulness*.

The writer's views have been drawn from Holy Writ, the only true, and reliable source, of knowledge; and the only authenticated deposite of the will of one who weigheth the mountains in scales, and the hills in a balance; and before whose Eternal existence the Life-hour of man is as the lightening-flash gleaming but for an instant, and past forever.

With the above statement. we cast our *Bread* upon the great waters, and throw our mite into the treasury of God, and the World; accompanied by the ardent wish, and sincere prayer, that our little offering may be found to contain some additions to the joint-stock of accumulating knowledge in the church, and in its increase, be acceptable unto God; which may he grant, for Jesus' sake, to his praise and Glory.

THE AUTHOR.

Philadelphia, Oct. 3rd, 1851.

ESSAY I.

The Revealed Purpose of God in Christ.

To *purpose*, is to deliberately evoke, an intention, to design, or determine. In the beginning, Jehovah, *purposed*, to create a World: the divine spirit moved upon the face of the waters, and the Earth, which was without form, and and void, was created. God designed, that great lights, for signs, and seasons, should appear. He spake, and lo! the glorious constellations of the heavens, formed, in their appointed spheres. The infinate Creator determined the boundaries of the firmament. The divine energy accomplished the gathering of the waters into seas. The great author of Life now declared, that Beasts, Fowls, and Fishes, with every living creature which moved, were good, to people the earth, air, and waters. And then the Lord God Almighty graciously announced his further purpose, or intention; saying, "Let us make *man*, in our image, after our likeness; and let them have *dominion*, over the Fowl, Fish, Cattle, Earth, and every creeping thing." "So God created man, in his own image, in the image of God created he him; male and female created he them. * * And God saw every thing he had made, and, behold, it was very good." Gen. 1 ch. 26, 27, 31.

Thus, God constituted the first dominion, and gave it in subjection, to man. His rule, however, was brief, and ruinous; for, yielding himself, as a servant, to obey another power, his delegated authority ceased, and creation, with her first Lord, felt the curse of sovereign Majesty.

Infinite mercy now held forth the pardoning sceptre to the criminals, and the great heart of Jehovah, being moved

with compassion towards our fallen race, *conditionally*, resolved, to save them. And, through *faith* in the *promised* "seed of the woman," a way is devised, and made known to man. It is, therefore, self-evident, that God proposed to redeem such, and only such, as should henceforth believe in the promised Messiah. God's purpose, in *this* respect, remains unchanged, Listen to the gospel echo! "There is but ONE NAME under heaven, given among men, whereby we can be saved." Do you enquire for it's *owner?* It is Christ. Said the angel to Mary, "Thou shalt call his *name Jesus;* for he shall save his people from their sins." Matt. 1 ch. 21.

Leaving now the purposes of God, in the beginning, all of which, let it be borne in mind, were *literally* accomplished, let us turn our thoughts to the *revealed purpose of God in Christ,* as brought to view *by Paul, in the scripture quotation* which follows: "For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did *put all things* under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all." Cor. 15 ch. 27, 28. From the language of these remarkable passages of Holy Writ, it is obvious that the revealed design of the Infinite Jehovah, concerning our Lord and Saviour Jesus Christ, is, *to put all things under him;* in other words, to subject the illimitable universe, together with Earth's vast multitudes of sentient beings, to a righteous administration of justice, and supreme governmental sway; for "*he must reign until he hath put all enemies under his feet.*" Ever since the departure of our first parents from Eden's harmonious and blissful quietude, the general system of things in the world has been unhinged: sinfulness, confusion, anarchy, and blood, stand prominently forth, as characteristic, yet gloomy features, in the sad history of the human race; but a change, Blessed in its character, and Eternal in its consequences, is appointed to pass over the spirit of our seeming dream.

All things *now wrong* are then destined to be *put right;* Religion, Ethics, Therapeutics, and political jurisprudence, will find their great, and only infallible exponent, in Jesus Christ: and whatever *person, place,* or *thing,* shall be found by him in a state of disorder, or antagonistic to his rule, will then be, constrainedly, put beneath his feet, and subjected to his sovereign will; and when *all things* have thus been *completely subjected* by Christ, then, and not until then, will the disputed, and long subverted dominion of earth, be delivered up to God, even the Father, who will assign the dominion, and the greatness of the kingdom, *under* the whole heaven, as an eternal inheritance, for the ransomed of the Lord, and as the Glorious resting place of his well-beloved son, our righteous king and triumphant conqueror. Dan. 7 ch. 27 v. Every opposing element, under the economy of Grace, must yield submissively to him, for whom Jehovah has appointed the never-ceasing reign of Glory; all human tradition will then suddenly vanish, like the grey mist of the morning before the rising splendor of the sun; and the speculations of *theology* will give place to the opening verities of *Revelation.* The philosophy of Plato will no longer transcend the unequivocal declarations of Jesus; nor the *dogmas* of Romish cupidity have *pre-eminence* over the *doctrines* of Christ. The *materialist* shall no longer find occasion to dispute about the Hebrew *Sheol,* and Greek *Hades,* and Saxon Hell; for the entombment of the dead will cease; and the funeral song of the storm-bird be hushed as the sea yields up her prey, and Death and the Grave deliver up the dead which were in them. Rev. 20 ch. 13 v. The destructive influence exerted by the admixture of *truth* with *error* shall be felt no more forever, for the Great Lawgiver *himself* will dispense *righteousness* and *truth* from his *eternal* throne, amid the nations of the saved. This Earth, whereon we live, and move, and have our being, is to be "*changed as a vesture,*" and made new." "We," says the apostle Peter, "according to his promise, look for *New Heavens* and *New Earth,* wherein dwelleth

righteousness. All who dwell there are to be righteous; and there "*all will know the Lord, from the least unto the greatest,*" having been purchased and redeemed from unrighteousness by the atonement of Christ Jesus; they are, therefore, his people, and he is their Lord. The saints then stand acquitted of all guilt, and are clothed upon with the beautiful garments of salvation. Free intercourse with Heaven is to be opened, and the defilements of the World are to be removed. The Rose will be seen, in all its fragrant loveliness, springing forth in place of the Thorn-bush, and the Myrtle also superseding the crooked Briar. The fields are to be carpeted with living green. The Lily of the valley, more glorious than Solomon, will be there. Luscious fruits, and pearling waters, the fruit of the vine, and angels' food; with an atmosphere untainted by disease, and pure and balmy as that which breathes and glows around the throne of God. Even the wilderness shall bloom, and the solitary place shall be glad. Creation will cease its groanings, and the Lion and Lamb dwell together in peaceful and loving harmony. There will be no volcanic eruptions to sweep down the bowers of the redeemed, nor earthquakes to engulph them. The sun will not scorch them by day, or the moon sicken them by night. The sirocco, whirlwind, and desolating tornado, will have spent their fury. The elect will long enjoy the work of their hands, for there will be nothing to hurt, or destroy, in all God's Holy Mountain. The place of his feet will be made glorious, and the quietude of nature will be restored. It will be a Golden Age, crowned with the joyousness of perrennial Spring, while the beautiful and heaven-taught songsters of creation will again caroll forth their sweet and tuneful warblings, as "When the morning stars first sang together for joy." And oh! best of all, this blessed and desirable state of things is clearly comprehended in the revealed purpose of God, and, when carried into effect, is to endure forever.

Still further—the Holy City, the New Jerusalem,as a

veritable structure, more imposing, and infinitely more grand and glorious than the concentrated splendor of all the far-famed palaces of the Globe, shall abide securely on its everlasting foundations. It will be adorned by the effulgent presence of God and the Lamb, and, as now, the natural sun shines, and all creation rejoices in the light and warmth of his cheering beams, so *then* will the *sun of righteousness* shine, filling all hearts with gladness and all tongues with praise. The Holy Ones raise their ebenezer, and sing "Worthy! worthy! is the Lamb, that *was* slain, to receive power and riches, wisdom and honor, glory and blessing; and while the heavenly arches ring with the swelling chorusses of the happy multitudes, the heavenly ages, as they note the eternal cycles of undying bliss, will continue to echo unceasingly the sweetly entrancing melody of their new-born songs. All Hail! and Lo, Triumphe! to the dawn of that day, when Jesus shall be glorified in his saints, and admired in all them that believe. All the above-mentioned blessings, according to our views of scriptural truth, are in the gift of the Lord Jesus, who is the central embodyment of the divine perfections, and the express image of the Father's Glory. Christ now sitteth at the right hand of God, who is overruling all the passing events of our age, for the advancement of the Redeemer's cause, and the completion of his pre-determined plans.

In Christ Jesus all the *promises* of God are *yea*, and *amen*, and through or by him, all the *purposes* of Jehovah, in relation to the human family, are to receive their perfect accomplishment. These statements are indubitable; being fully demonstrated, and abundantly sustained, by the teaching of Holy scripture: and more than that, for we learn also, that the *betrothed* of christ, or church of the first born, after having enjoyed her present and preparatory interchange of communion with the Lord Jesus, is to be acknowledged by him, at his appearing, as the *joint heir* and happy partner of his glorious rest and peaceful reign on earth. And oh! how sweet! how endearing! how pure and holy will be the

everlastiug union of the Lord Jesus with his emancipated and spotless bride. The relation exsisting between Adam and Eve in Eden, seems to have been a type or figure of the intimate relation existing between the Lord Jesus and his church. Eve, for instance, was not an original part of creation. Unlike Adam, Eve was an help-mate, and not a *ruler* of the world; woman acted in an associated capacity, was a joint heir of the Edenic Paradise, and companion of man. And it is the design of God that the same relation shall exist between Christ and his church in this Life, to be perfected and perpetuated by a far more glorious relation, in the Life which is to come. We will here notice, briefly, the remarkable coincidence existing between the type and its illustration. Adam, *was innocent.* Christ *was innocent.* Eve, was *guilty.* The church, was *guilty.* Adam, laying aside his dignity as Lord of Creation, hearkened to the voice of his wife, and committed *sin.* Christ, who knew no sin, laying aside his Glory as the bright and morning star, assumed *our nature*, and was thus made *sin* for us. Adam's action was voluntary, on his part. So was the action of Christ. With this difference: Adam acted in *disobedience* to the will of God, while Christ acted in perfect *obedience* to that will. The reign of Adam and his consort, therefore, was *temporary* and disastrous; while the reign of Christ and his consort, will be *eternal* and full of blessedness." Jno. 17, 24th verse, 1st clause.

This view of the purpose of God, concerning the Redeemer and his church, will receive additional confirmation from an examination of the 1st chapter of Ephesians, wherein the apostle argues that "such as have redemption through the blood of Christ, the forgiveness of sins, are graciously admitted to a knowledge of the purposed intentions of the Almighty Father." "Having, (says Paul in the 9th verse) made *known* unto us the mystery of his will, according to his good pleasure, which he hath *purposed* in himself.

But in what does that purpose consist, we may reverently inquire, inasmuch, as to the *believer*, it is already made

known? In the 10th verse, we are furnished with a satisfactory reply. "That in the *dispensation of the fullness of time*, he might gather together in one, ALL THINGS IN CHRIST, both which are in *Heaven*, aud which are on *Earth*, even in him."

Is there nothing more than this comprised in the Revealed purpose of Jehovah Paul? Yes, brethren, by reason of this purpose in Christ, we have also obtained an *inheritance*, in common with all *believers*, out of every nation, people, kindred and tongue, who *trust* in the vicarious atonement of Immanuel; for we are adopted by faith into the Holy family, are constituted co-heirs, and receive the seal of the spirit, which is the *earnest* or *pledge*, that with Christ, we shall become INHERITORS to the praise and Glory of the Eternal God.

But I pause—for I am bending over a fountain which continues to deepen beneath my longing gaze. Spirit divine! reveal to my understanding the infinite and priceless treasures of the *Word;* unlock the entrance gate, open wide the portals, and guide me, while I contemplate the ample and efficient means, already put in operation by the *blest Supreme*, for the accomplishment of this God-like and gigantic design.

"This is the field where hidden lies,
The Pearl of price unknown;
That merchant is divinely wise,
Who makes this Pearl his own."

ESSAY II.

A Narration of the Means in Operation for the Accomplishment of the Purpose of God.

From what has already been advanced under the preceding Essay, I think I may be permitted to affirm that, in the same hour wherein Paradise was *lost*, that train of events was put in motion, which is destined, e'er long, to usher in the brighter and more permanent glories of Paradise *restored*. Slow in their advances, and unequal as their efforts to the *natural eye* may appear, those events have, nevertheless, been constantly, steadily, and securely progressing towards their approximate terminus. The hand of God has manifestly been guiding the vessel's helm. The perfect qualities of her captain, his accurate knowledge of the difficulties to be overcome during so long and perilous a voyage, his calmness and inimitable meekness under the most trying circumstances, even when called to pass through the severest ordeal of mental and bodily suffering; his betrayal and cruel death, together with the unerring pilotage of the *divine spirit*, have each and all, worked together for good, so that the combined assaults of men and Devils to thwart the purpose of God have been successfully defeated, while the tempestuous billows of near six thousand rolling years have been held in check under the supreme control of Him, who, when tossed on the Gallilean Lake, spake peace to the winds and to the wildly surging waves of the storm.

We read nothing about failures, discord, or stoppages in the movements of the heavenly machinery. On the contrary, each trial or event, has been distinguished by the most perfect order and *harmony* in its development.

"An obvious and striking feature of all the divine opera-

tions, is the accomplishment of the most comprehensive and important ends, by few and simple *means*. Such is the nice dependence of every part of his government on every other part, and such the entire *harmony* of the whole, that he only touches an almost invisible chord, and the vibration is felt to the extremities of the universe."

And it is well worthy of remark, amid the ever-changing and ever-varying scenes of human life, that the *means* which have been put in operation for subverting the fortress of sin, and erecting in its place, the altar of the cross, as a central rallying point in the purpose of God, have always, without exception, moved steadily forward, in fulfillment of the creator's high and holy designs.

Should we revert to Eden, we are there made acquainted, by *means* of the Bible narrative, with the nature and direful consequences of the Fall: and there was the dreadful curse for the disobedience of Man, audibly pronounced. But scarcely had it issued from the lips of Deity, before Mercy wreathed a *never-failing promise* around its sting. Hope plumed afresh her pinions, and breathing new life, and devotion, into the troubled heart of man, strengthened the foundations of a new-born faith, and cheered his drooping spirits, in the darkest hour of despair. To those fallen ones, over whom it is said, "that death reigned, after the similitude of Adam," the *promise* of *mercy*, may have appeared, foolish, and ambiguous, but to the *believing heart*, we well know, that its hopeful language was sufficiently clear.

Within that memorable sentence, "the *seed* of the woman shall bruise the serpent's head," there was infolded the *means* by which the purpose of Infinite Mercy, as before considered, in and through Christ, was to be obtained, and finally ratified. And throughout the dark and gloomy night of ages, up to, and beyond the Flood, when the moral heavens were growing darker and blacker, and no beacon light could be descried through the prevailing mists of the stormy skies; and notwithstanding whole generations of men died, as they had lived, refusing to be saved in the way of God's

appointment. Yet the living faith of an *Abel*, *Enoch*, and a *Noah*, is discernable amid the gloom, hopefully clinging to the mysterious import of that eternal promise, as a sure anchor to the soul. It also afforded them a safe harbor until the tempest of life should be past, and the promised deliverer moor their frail bark fast by Messiah's throne. These men of God derived holy consolation and great comfort from the assurance that such solemn words could be none other than the language of *promised favor*, to be eventually bestowed on all such as should be accounted worthy, through the obedience and righteousness of faith amongst the sons of degraded man. And not only so, but its prospective beams served to illumine the uncertainty of their pathway, revealing to their distant gaze the faint, yet welcome glimmerings, of a rest, reserved for their immortal enjoyment in a fairer and happier clime.

From these faithful witnesses and pioneers of truth, the cheering watchword was passed along age after age, under the Mosaic economy. Types and shadows were instituted, Emblems and external forms of worship were ordained—Leaders were qualified and appointed—Prophets were inspired to fortell—and the Law was given by the disposition of angels, who are commissioned to unfold and instruct men in the nature of Messiah's work. Abram is called from his idolatry and justified by his faith. Isaac is born, and Gods covenant is confirmed. Jacob wrestles with a visitant from the skies and prevails. Joseph, the beloved of Israel, is sold into Egypt, is tried, resists temptation, and becomes a saviour to the famine-stricken land, and preserves his father's household from hunger-bitten death. The Egyptian taskmasters embitter the bondage of the Israelites by imposing the most cruel restrictions upon their labor, and by requiring them to make bricks without straw. Moses and Aaron are appointed by special providence, and invested, the former with miraculous power, and the latter with wisdom of speech, to lead forth from oppression, to the Land of Canaan, this chosen and peculiar people of God.

The Israelites demand wages, or borrow jewels of the Egyptians as a reward for their toil, and in complying with their request, the Egyptians are spoiled. The people of God go forth triumphantly from their oppressors. Pharoah and his hosts, chariots and horsemen, essaying to follow after them and thwart the purpose of God, are overwhelmed together, and perish in the Red sea. Forty years are occupied in traversing the wilds of Sin and Sinaii, during which time, the tabernacle, with its typical ordinances is established; and, within its sacred veil, the visible shekinah appears. Plagues, diseases, earthquakes, serpents and volcanic fires, are employed as means of enforcing the obedience of the rebellious, to the will and purpose of Almighty God, and the sacred writer, in Num. xvi ch. 49th verse records *fourteen thousand* and *seven* hundred persons, as having perished in one plague. The heathen nations are destroyed for their godless iniquities. The land of promise is entered and possessed, and Jerusalem, the city of the Great King, is established and fortified in the sides of the North. The Temple of Janus being closed in commemoration of universal peace, "the voice of one is heard crying in the wilderness, prepare ye the way of the Lord, make his paths straight; I indeed baptize you with water, but he shall baptize you with the Holy Ghost." And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, and straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him: and there came a voice from heaven saying, Thou art my beloved son, in whom I am well pleased. Matt. 3 ch., 16, 17 v.

The unparalleled events of that hour opened up a new era in the history of man. The great lever of Eternal Love was now to be effectually planted beneath the myriad pile of human hearts, turning human affections from the vassalage and dominion of sin, to the delightful service and favor of a reconciled God.

The variety of means and appliances in operation under

the Law, were but as a schoolmaster. to bring us to Christ. This was he, of whom Moses and the Prophets wrote. Here, after the lapse of ages, was "the seed of the woman," the central sun in the system of Providence; the safe asylum, Alpha and Omega of Eternal intentions living and breathing among men, acknowledged and proclaimed audibly from the skies. From that time forth, the *means* to be employed were, repentance towards God, faith in our Lord Jesus Christ, and baptism into the name of the Eternal triune, and these *only*, were to be received as the *legitimate* credentials of promise. They were to be illustrated by the *preaching* of the *word* himself, and carried out in accordance with his instructions, and the "witness of the spirit was to seal them on the hearts and consciences of men. And, christian reader, it is through or in the use of the above mentioned *means alone* that we can now hope to secure the forgiveness and favor of the Highest, or obtain an inheritance among the saints in light.

"O, gracious God in whom I live,
My feeble efforts aid;
Help me to watch, and pray, and strive,
Though trembling and afraid."

ESSAY III.

The Agency and Character of Christ Exemplified.

To concentrate the varied means which had already been employed to promote the infinite purpose of God, and to organize a force that should incessantly confound the deep laid schemes of Satan to defeat its fulfilment, "God so loved the world, that he gave his only *begotten son*, that whosoever *believeth* in him, might not perish, but have everlasting life." An army of *believing sons* was thus to be gathered rank and file, from among men. The Lord Jesus, in the capacity of an elucidator, was to be their appointed captain. They were to have no other rallying point than a common faith in the mysteries of the cross, and were to defend those sacred archives from the embattled hosts of the deceiver, bearing down every barrier that would impede the progress of their onward march, to unfurl the blood-stained banner of the redeemer in his goings forth from conquering to conquer. See Heb. 5, 6, and 7 v.

The *Word*, therefore, was made flesh, and dwelt among us. He commenced his *lower* life not in camps or courts, or glittering palaces, but among the lowing cattle of Bethlehem, in the land of miracles and visions. His infant form was cradled, not beneath the hanging drapery of a golden crib, but beside his favored mother, in the retirement of a simple manger. Although occupying apparently so humble a position, he came not into the world unheralded or unknown. Prophets of olden time foretold his coming. An angel of the skies announced his holy nativity. A band of heavenly choristers sang his welcome birth song, and

new star in the East beckoned the magii to his feet. A few years open their perfumed buds and drop their fading blossoms, during which, the Child Jesus, grows in stature and grace. At festival-time, in company witn Joseph and Mary, he visits the city over whose ingratitude he is one day to pour forth the anguished regret of his soul. Wending his way to her far-famed temple, he gazes upon its lifeless offerings and formal rites. Was his spirit stirred within him? Why does he mingle with the doctors of the Law? He wishes to question them and teach them a better and more perfect way. "They tell a story that one day Rabbi Judah and his brethren, the seven pillars of wisdom, sat in the Court of the temple on feast day disputing about rest. One said that it was to have attained sufficient wealth, yet without sin. The second, that it was fame and praise of all men. The third, that it was the possession of power to rule the state. The fourth, that it consisted only in a happy home. The fifth, that it must be only in the old age of one who is rich, powerful, famous, surrounded by children and children's children. The sixth said that all were vain unless a man keep all the ritual law of Moses. And Rabbi Judah, the venerable, the tallest of the brothers said, "Ye have spoken wisely, but one thing more is necessary, he only can find rest, who to all these things addeth this, that he keepeth the tradition of the elders."

There sat in the Court a fair-haired boy, playing with his lilies in his lap, and hearing the talk, dropped them in astonishment from his hands and looked up—that boy of twelve—and said: "Nay, nay, fathers, he only loveth rest, who loves his brother as himself, and God with his whole heart and soul. He is greater than fame, and wealth, and power, happier than a happy home, happy without it, better than honored age, he is a law to himself, and above all tradition. The doctors were astonished. They said, when Christ cometh shall he tell us greater things!" They felt the superiority of his youthful, yet lofty wisdom, for it instructed while it confounded them. Jesus evidently displayed the

germ of a character, the counterpart of which, earth's wise ones had never seen. Surpassing wisdom and filial obedience also, were in him rendered inseparable, and formed a holy union in his actions. Having embraced the first public opportunity afforded him, he commenced his appointed work, and, while thus engaged, his protectors leave the city, but speedily return in search of their charge. And where do they find him? "Disputing with the doctors of the Sanhedrim, who, for *three days*, had been listening to his words." Luke. 2 ch. 46 v.

Addressing himself to his parents as though he would remind them of the annunciation of the angel concerning his character and appointed work, he said, "How is it that ye sought me? Wist ye not that I must be about my Father's business? But they understood not the saying which he spake unto them. * * But his *mother* kept all these sayings in her heart."

Increasing in wisdom as the years rolled by, and growing in favor with God and man, the period at length arrived when he was destined to enter anew upon his ministry of Light and Salvation. Having submitted to baptism at the hands of John, and being about 30 years of age, "Jesus was led up of the spirit into the wilderness, to be tempted of the devil." The conflict between the champion of all good, and the author of all evil, was sharp and decisive. The great enemy of all truth, however, was vanquished, his crafty plans were baffled, and the Son of Man returned victoriously into Gallilee of the Gentiles; "where the people, which sat in darkness, saw great light," and for a time acknowledged Jesus as the appointed Messiah and the teacher of the Law. He taught constantly in the Jewish synagogues, and was glorified of all. He went about doing good, and his sympathising heart yearned over the distresses of a fallen race. He pitied their wrongs, and lived but to advocate and save them.

Arriving at Nazareth, in accordance with his usual custom, he went into the synagogue on the Sabbath day, and

stood up for to read. "And there was delivered unto him, the book of the prophet Esaias, and when he had read, he closed the book and sat down." Luke 4; 16, 20.

Having displayed to his audience the inexhaustible resources of the Father's nature, in the way of Life, and by that means caused them to apprehend, in some degree, the first office in his own character (viz: that of a prophet) he proclaimed the scripture he had read, to be fulfilled in their hearing, by referring it directly to himself. And, immediately unsheathing the sword of the spirit, he pierced their guilty hearts, and exposed their perverted thoughts; and they being filled with wrath at the demonstration of his power, arose and "thrust him out of the gates, and leading him to the brow of the hill whereon their city was built, sought to cast him down headlong, but Jesus passing through the midst of them, went his way." Luke, 4th ch. 1 to 30th v. Coming down to Capernaum, in the full power of the spirit, "Devils tremble at his voice, and disappear by his command." A fever is rebuked by his presence, and divers diseases vanish at his touch. Miracles are wrought near by the Lake of Gennesaret; and disciples also are selected to be eye-witnesses of his works, and become fishers of men. By him, the deep thoughts of men were revealed. The wild fury of the warring elements was controlled. He spake to the leaping waters, and immediately there was a great calm. The troubled hearts of his ship-mates were soothed by his presence, and his gracious arm lifts a sinking Peter from the yielding wave. Even the dead heard his voice, and came forth to light and life. He traversed the land of Judea in search of the "Lost sheep of the House of Israel," and wherever he found one, binding its palpitating heart to his own soft bosom, he carried it in the arms of his Love to that "Fountain of new and living water" which he had opened for sin and uncleaness in the "House of David;" and after pouring upon it a generous shower of forgiving words, and restoring it by the flowings of Divine consolation, and the overflowings of his own full heart of

goodness and grace, he revealed himself to its wondering gaze as the owner of the *lost*, and as the "great Shepherd and Bishop of recovered souls."

Never once did he abuse the confidence reposed in him, nor did he disappoint the anticipations of such as relied on his promised succor—not one afflicted heart in the vast realm of Jehovah did he ever send "empty away." "Surely he hath borne our griefs and carried our sorrows;" Isaiah 53d ch. 4th to 12th v. "He came to his own, and his own received him not." And, contemplating on one occasion the ungrateful yet smiling city of Jerusalem, as she lay nestling beneath the shadows of Gihon, Scopas, and the Mount of Olives, her past guilt and her present backslidings seem to have touched the tenderest chords of his feeling heart, causing him to exclaim, in language that will find a response in every sympathising breast to the end of Time: "O! Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Again—"Behold the Lamb of God ascending *'via doloroso,'* or, the way of grief, leading up to Calvary!" The populace deem him "stricken of God," and the women form a weeping circle behind him. But Jesus forgetting his own sorrows, and rising superior to his burden of woe, said: "Daughters of Jerusalem! weep not for *me*, weep for *yourselves* and your *children!*" O, what a striking contrast do we discover between the great ones of *earth*, and the *beloved* of heaven? While *men* aspire to be *Gods*, Jesus stooped and became *man!* "He was rich, yet for our sakes he became poor." His *character* was the living example of his teaching; being *full* of grace and truth. The millions of created intelligences could not furnish its equal. Take the wings of the morning and search to earth's remotest bound—visit the stellar hosts of space—consider well those innumerable wonders of the firmament—soar to the heavenly heights above—plunge into the fathomless depths beneath—

interrogate the countless legions of the skies, and you will discover that the character of the Lord Jesus outshines the whole, and will continue to outshine them, remaining forever the only centre of dignity, authority, simplicity, grandeur and power—the *true* focus and Divine radiator of ineffable Glory. His character *was*, is *now*, and ever will be surrounded by an halo of majesty and truth. Its attraction is all-powerful, and its influence irresistibly subduing. It assimilates all other characters (*yielding* to its sway for it forces none) to its own elements, and will, in eternity, elevate them to the perfection of its own standard, and intermingle their virtues with the hallowed atmosphere of immortal and blissful glory.

The character of the son of man is exemplified still further, on the one hand, in his invitations and promises to the penitent; and on the other, in his commands and denunciations to the sinner. The former were full of grace and blessedness, while in the latter was exhibited supreme authority and unlimited power.

"Never man *spake* as this man."

"As far as power is concerned," says Harris, "he could easily have embroiled the polemic world, by mystifying without misrepresenting, every subject of earthly dispute. He could have uttered a single sentence, which, by furnishing a key to many a mystery, and affording a glimpse of arcana before unknown, would have collected and concentrated around it the busy thoughts of each successive generation to the close of time. Opening one of the numerous doors at which human curiosity has been knocking for ages, he could have admitted men to a tree of knowledge, from which, age after age, they would have continued to pluck and partake, until the trump of God surprised them at their unholy feast, and found them unprepared for the summons. But he came to plant for them the tree of life, and to give them access to its healing fruits. * * He disdained not the repetition of old and familiar truths, provided his introduction of them would subserve his grand

design; for though he proposed to erect a second temple of truth, the Glory of which should eclipse the splendor of the first, he designed to appropriate whatever of the ancient materials remained available. Truth, which the lapse of time had seen displaced, and disconnected from their true position, as stars are said to have wandered from their primal signs, he recalled and established anew; and principles, which had faded, disappeared, and been lost, as stars are said to have become extinct, he re-kindled, and re-sphered, and commanded them to stand fast forever. Such, for instance, was the Golden law of wedded love; which, though coeval with Paradise, and the crown of its joys, had been partially remitted by divine sufferance, and reduced to a name by human depravity, but which he restored and re-published as of divine and indissoluble obligation."

Again—all the prophetic intimations of the Lord Jesus, up to the present time, concerning the overthrow and *treading down* of Jerusalem—the sufferings and cruel martyrdom of his chosen people, together with the unfolding history of futurity, in so far as connected with his church on earth, have been fully realized; and the office, and claims of Christ, as a *true prophet*, most abundantly sustained.

Also the many promises of the Redeemer, as made to his disciples, previous to his ascension from Bethany, in relation to his mediatorial intercession—the Gift of the Spirit—the interior manifestations of the Grace of God—the signs, (peculiar to the apostolic age) and which should follow such as believed—and his essential and efficient presence, aid, and guidance, in the conversion of men, by an exhibition of his word and work in preaching the Gospel, have been one, and all, literally fulfilled.

His tenderness and constancy, his mercy and power, have been *felt* by tens of thousands—and thousands, when leaving the world and its busy scenes, have rejoicingly declared, that the Lord Jesus was faithful to his word, for that in this life all his gracious promises to them had been experimentally realized.

Christ, in the officiating capacity of a *priest*, is proved, therefore, to be willing, and abundantly able, to perform his great work, of intercession for the world.

And shall not the angel of the covenant, the Lion of the Tribe of Judah, whose name is Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace—shall he not also vindicate the declarations of his word, in reference to the final gathering of all nations before his throne, to give an account of the deeds done in the body? Shall he not lop the bough with terror, hew down the high ones of stature, and humble the haughty? Yea, verily! he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And they shall look unto the earth, and behold trouble of darkness and dimness of anguish. Isaiah.

And shall he not, also, regard the cry of the souls under the altar? those persecuted and despised children of faith, who were "beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands." Yea, verily! "I saw thrones," says the Revelator, "and they sat upon them, and judgment was given unto them; and *they lived* and *reigned* with Christ a thousand years."

"Hark! his voice, in accents mild,
(O, how comforting and sweet!)
Speaks to every humble child,
Pointing out a sure retreat.
Come, and in my chamber hide;
Here's your refuge, here alone;
Here you safely may abide
Till the storm be overblown."

ESSAY IV.

On the Character and Work of the Expectant Church of Christ.

The Council of Trent defined the "Church" to consist in the "*Clergy*," whereas "The Church of Christ is a congretion of *faithful men*, in the which the *pure word of God* is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." Art. Rel. 19.

I have already remarked, elsewhere, that the church of the Redeemer acts in an associated capacity; that she is a co-worker with her divine head, for the accomplishment of his plans. Hence, she is, or should be, *emphatically*, a *working* church. Her talents, energies, and efforts, belong not to the World, but to her Lord and Saviour. Her *supreme* affections and *holiest* desires should be lavished upon him, and be whispered sacredly, and alone, in his ear. The *faithful* church will make *Christ* her guardian, and *not* the *Romish Pontiff*. She will select the *precious Bible* as the man of her counsel, and not the "*unanimous consent of the Fathers.*," knowing full well that *such* consent cannot be fully obtained, on *any one important* gospel truth. She will prefer the rich effusions of the spirit of God to the softened canvas of a bleeding picture, or the priestly *movings* of a winking Madonna. The church of the Lord Jesus is to be cleansed, by the washing of regeneration, through faith in the *blood* of Christ; and not by the very doubtful process of purgatorial fire. Purity of life, and good works, when mixed with faith, are the essential elements of her character, and in all things, and under all circumstances, she looks

to *Jesus* (not to Rome) for aid and succor; ever clinging to his proffered grace, as tendrils to the vine, and as ivy to the oak.

The church which is governed and sustained by the *Lord of all* (not poor, sinking Peter) having been elevated by him from a state of vassalage and degradation, caused by sin, is impelled to serve *her* Lord, not for the purpose of obtaining the imaginary favors of Mary, "the so-called star of the sea," but from a blended feeling of gratitude and holy love for the real, substantial, and inestimable gift, of pardoning mercy and *free grace;* without *Beads*, money, or parchment indulgences. The character of her religious profession was never intended to become national or universal in its effects; but to exert a personal and relative influence to the end of time. The Lord Jesus came not to gather the *unregenerate* hordes of earth, but to gather "*out* of the *world* a *chosen race*, and a *peculiar people*, for himself. In John, 17th chapter, 9th verse, he says, "I pray *not* for the *world*, but for them which thou hast given me, for they are thine."

This *peculiar* people is made up of such as comply with the requisitions of the glorious gospel, and such characters *alone* constitute the *true* church of Christ. With *this* church, the Lord Jesus has identified himself; he loved her with an everlasting love. Her sorrows are *his* sorrows, and *his* joys are *her* joys. In his sight, she is "fair as the moon, bright as the sun, and glorious as an army with banners." This church is composed of *individual believers*, united to each other by "*a love of the brethren*;" and where this feeling truly subsists, but one spirit will pervade either the *Head* or the members; thus forming a complete channel of sympathy between them, and by means of this sacred union—this holy partnership—this heavenly alliance—the church on earth is recognized in heaven; enjoys the free communications of pardoning mercy, purifying love, and sanctifying grace; is associated with the Redeemer, and *his* work, *necessarily*, becomes *her* work. Her *calling* is,

indeed, a *high* and *holy* one. How *properly* distinguished is her position? How honorable is her communion? How important are her duties? and how intimate the relation she sustains to Jesus? O! if there is aught that is desirable, on earth—or anything beautiful, and worthy of perpetuity, in heaven—it is this! It is this! It is this! The sweet music of a Savior's love, flowing in upon a holy mind, is a banquet, indeed, and such music none may know except they be personally associated with the Lord Jesus. Perhaps, by such remarks, I lay myself open to the charge of *Individualism:* be this as it may, I am fully convinced that sanctified *united* action cannot exist without *individual* piety; and individual responsibility is necessary, in order to secure united and persevering action. And this is inferable from the fact, that to complete the body of his church, perfect her holy union with himself, and present her immaculate, without spot or wrinkle, as a bride, to himself, the Lord Jesus is now engaged, as he has ever been, in making *individual selections*, from among all nations of the Globe, in conformity with the purpose of God. It is but reasonable, therefore, to conclude, that each person, thus selected, has a distinct, and specific work, to perform.

We believe, as a general principle, it may be affirmed, that God is the author of all characters in the church, and the director of all characters in the world, in so far as they are connected with his providential government; and that both classes of characters are adapted by him to the cycle of time in which they act their part, not in any degree less than plants and flowers are to their respective seasons and climes. Many characters seem to have been dragged into existence too late, while others appear to have anticipated their birth-hour; but the majority, we think, are admirably fitted as links in the age to which they belong. Those who could not stand erect amidst the howling tempests of by-gone ages, commence existence in a calmer region, and flourish under brighter skies. Each is appointed to the performance of a specific duty towards the age in which

he lives, and moves, and has his being, and is required to be observant of its movements, that his energies may not be squandered, but employed as a lever to help forward the world, in its revolutions to Eternity. In what does that appointed work consist? How is it to be performed? We reply, *first*, in the words of the psalmist, "Thou hast *commanded us to keep thy precepts diligently;*" *secondly*, in the words of Christ, "Go ye unto all the world, and preach the gospel unto every creature," &c. In the first quotation, the duty of the membership is recognized, and in the last the *legitimate work* of the church is distinctly assigned. The former is an imperative personal service, or duty, and presupposes supplication and prayer. The latter is a responsible and relative work, and, to a certain extent, must be performed by *all* who name the name of Christ. It does not follow, however, that *all believers* should become missionaries to heathen lands, in order to carry out the spirit of their *duty;* nor is it necessary that the heir of Faith should be enrolled on the lists of any *particular* sect, for the actual performance of this work, inasmuch as it comprises many parts.

Prayer, singing, study, printing, and substance, are as essential in this work as the voice of the living preacher.

I do not wish, nor would I be understood to disparage the *Missionary* cause—God fordbid! for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Ps. 126: 6. It is the *duty* of the Christian to urge upon the attention of men the "*Name of Christ*" as the only *name* whereby we must be saved, and *faith* in that *name* as the essential requisite of the Gospel. These *two* take *precedence* of the *sacraments*, which are to be regarded as educational means, for the full development of the Interior Life, which is begotten in the new-born soul, not by *means* of the sacraments, or by the *doctrines* of the church, but simply by *faith* in the *name* of Christ Jesus. And this is the *Gospel—God's spell*—or the wonder-working *Charm*, through the

preaching of which the believing soul is mantled with salvation. But let the church of Christ look well to it that all parts of her work are so arranged as, at last, they shall make a perfect whole. Some portions of her work are lamentably neglected, while, in others, she evinces a zeal without knowledge. She is content with merely holding up to the world the great *surface* truths of the gospel, while a richer treasure is placed within her reach. It is not enough that she collect, estimate, and classify the saving doctrines of the cross, but that she investigate, ransack, and examine, the great store-house of prophecy, the asylum of the riches of Christ. If it be asked, "Watchman, what of the night"? Watchman, what of the night? How long before the clocks of nature and of Grace shall strike the hour of the World's redemption, let the reply go forth from every tower in Zion, "The morning cometh, and also the night."—the morning of blessedness to the champions of Truth, the night of sorrow and anguish to the World.

From the church of Christ, all measures should originate that are in any way connected with the purpose of God. No reliance can be placed on such as spring from the world. Intellectual capacity, however elevated in its purpose and grand in its conceptions, unless sanctified, cannot be made savingly effective in co-operating with Christ; indeed, I hesitate not boldly to affirm, that *classic lore* never yet converted a single soul to the religion of Jesus. The genius of men, and the marches of the church, in order to be rendered available and succeed, require that the light of *Prophecy*, in its present unfoldings and future glimmerings, should be thrown full upon their pathway. The love of God must also reign supremely in every well-instructed scribe.

If destitute of these essentials, we are destitute of all that can make us useful. We are not *safe* ourselves! How then can we guide *others* to safety? Should the storm-cloud sweep over our path—the heavens gather blackness above us—the winds blow, and the rains descend—having no abiding

shelter beneath the "Rock of Ages," we should be driven before the fury of the tempest, and as "*blind leaders* of the *blind*," both fall into destruction. But again: a distinguishing feature in the character of the church of Christ, as represented in the Scriptures of Truth, is, that while she works with and for her Lord, in furtherance of his plans, she is also *expectant* of their completion. "Her Life is hid with christ in God," until the consummation of ages, when the enemies of herself and Lord, shall be made *his* footstool, and be ashes under *her* feet. Mal. 4; 3 v. Rev. 14; 14 to 20 v.

A cause of complaint against the Laodicean church, as recorded by the Revelator, was her "*lukewarmness*;" she also boasted of her *riches* and increase of goods, and said she stood in need of *nothing*; whereas, she was in reality destitute, wretched, naked and blind, without even the ability to see her true condition before God.

She had also ceased to *wait* in expectation. Hence she is reminded, "Behold I stand at the door and knock; If any *man* hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear let him hear what the spirit saith unto the churches." Hearken, therefore, diligently, O! believing soul, to the voice of the revealing spirit. He will prepare you to co-operate efficiently with the Lord Jesus; and your course will not only be one of usefulness and light, but of ever-increasing light, until it shall finally terminate in the full blaze of perfect day.

Again: the church of Jesus is not allowed to determine a priori what shall be the character and result of her mission. It is her duty to sympathize with her Lord, who has already appointed her a specific work, and determined upon his own plan of procedure, to the end of the world.

Now, if each member of the Lord's church could be brought to realize that he himself is measurably responsible,

not only for the falthful presentation of those great lines of truth which constitute the principal elements in the economy of grace, but of those scriptures referring to the personal reign of the Son of man amid the church triumphant in glory, there would be, most assuredly, less of theory in the pulpit, and much more power in the influence of Truth. Sectarianism would be dissipated into thin air, and bigotry find her proper level among the rank and acknowledged evils which infest and corrupt the visible church.

To accomplish so desirable a plan, and to effectuate its happy results, the true believer should study to make himself as thoroughly conversant as his position in society and means of acquirement will allow, with the saving doctrines of Christ. Viz:

First. The glorious doctrine of justification, by faith in the merits of Christ.

Secondly. Sanctification by the power of the Holy Spirit, through a belief of the *Truth.*

Thirdly. The intercessory office of Christ, appearing before the Almighty Father, to plead in behalf of the Lost.

Fourthly. The hope of salvation through the mercy of God, to be consummated at the second personal appearing of the Lord Jesus.

Fifthly. The literal resurrection of the identic body, by the mighty power of God, and *final* judgment of the World.

These doctrines I hold to be the foundation stones of our holy christianity. If we build on them, our building will stand. If we build *not* on them, our building will fall. And it matters not how lofty or imposing a building we may attempt to rear on other foundations, a Babel, alone will be the result.

Let the watchmen of Zion look forth from her towers, and gaze on the confusion of tongues as they exist throughout christendom, in the present day! Has there been any *change* in the moral government of God? or from what cause does such a state of things arise? Is it not traceable to the *sanctum sanctorum* of the public orator? May it not be

found in the lamentable fact that denominational tenets have been originated, and grandiloquent speculations propounded, without regard to their scriptural bearing, and adopted, simply because they were found "floating upon the lips of the wise?"

Is not the church at large chargable in one or both of these respects? And may she not be measurably responsible in the eye of her Lord for having allowed her *individual* contention "for the *Faith* once *delivered* to the Saints," in any degree to cease?

That the *original Faith* is not, in our own day, preached as it should be in its native simplicity, purity, and power, all must admit who take cognizance of the fact, that "the church is heaping to herself teachers having itching ears," and who are fast turning her attention from "the *truth* unto *fables*."

If the reverse of the above be true, why is the scriptural doctrine of a *second personal* advent of Jesus, with its glorious concomitants in faith and practice, assailed and imperiled by the Leaders in Zion, who substitute the fable of a *world's conversion* in its stead? Again I ask: why cover up the consummating glory of the former doctrine, shroud its fair form in the fanciful drapery of spiritualism, and coffin it in the tomb of Death? Surely ye would not rob God and bury his treasure! Then why deprive his church of her crowning hope, and offer her a mystical equivalent? an equivalent indeed, which is not an equivalent.

Even now the *true hope* and crown of rejoicing trembles in the theological balance. But be calm, O! christian, stand firm to thy post—"give to the winds thy fears"—hope on and be undismayed—the Lord Jesus will soon personally vindicate his gracious promise: "If I *go away*, I will also *come again*." And I apprehend in the sequel that it would have been better for the opposers of his personal coming, had they been engaged in a crusade like that of Paul, against the Saints at Damascus, or even the Lord Jesus himself, than so covertly and insiduously to have questioned his meaning, or insulted and injured his truth. In the one

case though successful, the evil resulting, would be comparatively harmless. While, in the other case, thousands may become infected with *error* from the false system of interpretation, and ultimately fail of the grace of God. For the "woe that smites the erring shepherd, will not spare the hapless flock."

That individuals entertaining the "spiritual view" as it is termed, of the coming of the *son* of *man*, and the spiritual conversion of the world are really sincere we are not disposed to question or even doubt. But that their apparent sincerity is evidence in support of the one, or truthfulness of the other, we do most emphatically deny.

It matters not how *sincere* a person may be when eating opium, arsenic, or corrosive sublimate, depend upon it, dear reader, his *sincerity* will not alter the character of the poison, or prevent him, if he persists in their abuse, from a certain and untimely death.

The same holds good in regard to errors in doctrine; which are infinitely more formidable to control and destructive in their results than the effect of poison on the body. The latter but destroys for a *time* the outward Tabernacle, while the former ruins for Eternity, both the body and its imprisoned spirit.

If the bare assumption of *sincerity* in the belief of any and all errors, is a sufficient excuse for continuing therein, what are we to understand by the words of Paul, "Though *we*, or an *angel from* heaven, preach any *other Gospel* unto you than that which we *have* preached unto you, *let him be accursed*"? How full of force and solemnity! and how much in keeping with the caveat of the same apostle—"Beware, lest any man spoil you through philosophy and vain deceit."

The Christian must not only be sincere, but be very careful to obtain, carry out in life, and retain in death, the *truth*, and nothing but the truth, in its purity, to the end; and avoid all temptation to exchange this pearl of great price for the speculative deductions of purely human science.

The gospel which Paul preached is recorded in the Bible. The Bible is the Word of God. Here, also, are the precepts of Holy Law; and the "Law of the Lord is *perfect*, converting the soul." Yes! *perfect*; and so *perfect*, that Swedenborgianism, the spiritual rappers, and all the mysterious utterances of New Revelation, cannot render it more perfect.

On the church of Christ devolves the duty of "Preaching the Word;" and if that duty is faithfully discharged, her mission will be accomplished, and her increase sure. Let me remark, in this connexion, by way of caution, that it is not so much what the church may say *about* the *word*, which should demand our attention, and be urged upon men, as *what* the *Word* says, in reference to the duty of both. Said the psalmist, "Thy *Word* is a *lamp* unto my feet." Again, "Thy *Word* is very *pure;* therefore thy servant loveth it;" also, "Thy *Word* is *true* from the beginning;" again, "My tongue shall speak of thy *Word:*" "Wherewithal shall a young man cleanse his way? By taking heed *thereto*, according to thy *Word.*" Preach the Word, Christian Brother! "*Faith* cometh by hearing, and hearing by the *Word of God.*" Let your conversation abound with gems of Truth, like "apples of gold in pictures of silver," and you will become as "living epistles, read and known of all men." Your labors will then be in perfect accordance with your professions of attachment to the Redeemer's cause, and to the church of Jesus, will be "added daily such as shall be saved." I would here take occasion to enter my solemn protest against that system of teaching which assigns to the church of Christ, without any divinely authorized credentials from the Word, the work of *converting the universal world* under its present organization. This gratuitous duty, the church of Rome has voluntarily imposed upon herself, and I hesitate not to affirm that she has done this primarily for her own temporal aggrandizement; and I regret to say that some of her daughters are walking in the footsteps of their not overmuch illustrious mother.

Would it not be well for such teachers to bear in mind the words and admonitory caution of the Divine, and only *Prince* of Pastors—the one who declared, "straight is the gate, and narrow is the way, that leadeth unto life, and FEW there be that find it;" and then compare it with *their own* declaration, "that all the world are destined to find it," through the instrumentality of the mission church and converting power of God! Would it not, my Christrian brother, be much more profitable for you and I to be engaged in our appropriate work of seeking to recover those who are to be *personally saved* or *personally lost?* especially when we remember the prohibition of Jesus concerning the gathering up of the children of the wicked one, as recorded in the parable of the "Wheat and Tares!" With what anxious, yet unnecessary solici'ude, did the servants of the sower desire to go and gather the tares from among the wheat, so that they might have the field converted wholly and universally to the good seed of their Lord! But what is the language of the sower's reply? "NAY. Let BOTH grow together until the harvest." How long are they thus to grow together? until the harvest. When is that? The harvest is the end of the World, when all men will be gathered, not by, or for conversion, but to receive the award of their final destiny.

Will it be considered too strong language, if, in the face of such testimony, I pronounce the assumed theory of a World's conversion, prior to the advent of the Son of Man, to be a gigantic imposture? If so, what will be thought of the declaration of Luther, who proclaimed such a view to be a "falsehood, forged by Satan, to deceive the minds of the elect?"

I have read somewhere that "Christianity is a religion of suffering, whose Divine founder had no place wherein to lay his head." The church of such a founder ought, therefore, to welcome the poor and needy to its best enjoyments, to its highest privileges, "Without money and without price." It must throw over those helpless and smitten

ones the broad shield of its protection and authority; it must scare oppression from its prey with a terrible anathema; it must secure to every plan for their social relief a fair and thorough trial; it must welcome them to its feasts of piety and its schools of instruction; it must charge itself with the care of those who have no helper; its motto must be the apostolic precept: "We that are strong ought to bear the burdens of the weak."

Here is a wide field open to the church, in which to exercise her holiest charities.

Here, the Christian believer may exhibit the perfect example of the precepts of Christ.

Here, too, he may prove, that steady persevering action is the price of all improvement.

Here, all his gifts may be developed, and all his virtues tried.

Here, he may spread the mantle of his Redeemer's love over man, woman, and child, and extend the olive branch of peace, divested of all sectarian thorns, to all classes in community, and to all nations and tongues.

Here, he may visit the weeping orphan and the lonely widow, and pour refreshing streams of rich consolation into the desolate chambers of their bleeding hearts.

Here, extending his arms of Mercy and Love, he may point them all to the "Lamb of God, who beareth away the sins of the World," and thus reconcile and recover the lost wanderer, through the victorious power of a Savior's grace.

The ever-working, ever-active, and indomitably persevering spirit of Christian philanthropy, would thus move forward, and glorify God by the ingathering of divinely converted souls. The promptings of the spirit, as the great advocate of Truth, would so nerve and qualify the champions of the Cross, as to enable them to bear down all the barriers of infidelity and modern skepticism, uncloak the fanciful creations of the shadowy mystic, and demand that simple Truth, arrayed in native majesty, should come forth

from the chambers of spiritual imagery, and now, as in apostolic times, disperse with her sunbeams, the foggy darkness of Earth, to the praise and glory of God. Such should be the legitimate work, the true character, and anxious desire, of every sanctified believer, in the expectant church of Christ. And

"Just such is the Christian,—his course he begins,
Like the sun in a mist, while he mourns for his sins,
And melts into tears; then he breaks out and shines,
And travels his heavenly way:
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
Of rising in brighter array."

ESSAY V

On the Right and Title of Christ to an Inheritance.

The tenure, title, or inalienable right of the Lord Jesus to an everlasting inheritance may be argued in five or more different ways, all of which are derived from the Bible. And *each line* of argument is sustained by scriptural proof. The *right* of Christ is demonstrated thereby, and all our arguments inferable therefrom.

In the first place we read in Coloss. 1; 15, 17 v., that Christ was the *First born* of every creature, and that by *him* were "all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities or powers; *all things* were created by him and *for him*; and he is before all things, and by him all things *consist.*"

Priority of *Birth* is here claimed for the Lord Jesus over all created substance. He is also declared to be the only rightful *heir* primordial; and, inasmuch as the Son of God was pre-existant, creating through the divine energy, the loftiest intelligences of heaven, and the subordinate races of earth, expressly and alone *for himself*, it follows as an unavoidable conclusion that his right of ownership is absolute, his title perfect, and his inheritance sure.

All things, therefore, legitimately belong to the Lord Jesus as an inheritance through his original power in creation.

Secondly: In the epistle addressed by Paul to the Hebrews 1; 1, 2 v., we are informed, "that God who at sundry times and in divers places spake in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by his *Son*, whom he hath *appointed heir* of all things,

by whom also he made the world," Hebrews, 1 ch. 2 v.

Here we are led to discover that *all things* are given to Christ for an inheritance, by *appointment* of the Eternal Father, the great heart of the universe, who recognizes the creative agency of his Almighty Son; "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins sat down on the right hand of the majesty on high." The Lord Jesus as the King of Glory, passing through the everlasting doors, ascended the empyrean heights of the heavenly powers, in visible triumph, until he reached the blest serene of Jehovah's celestial throne. And before this lofty height of Eternal radiance, the spirits in heaven are commanded to do homage. The "man of sorrows" was thus elevated far above the angelic hosts, with a name more excellent than their's, and to sustain a relation with the Father, more intimate and divine; "And from thence he shall come, to judge both the quick and the dead." "When the Son of Man shall come in his *Glory*, and *all* the Holy angels with him, *then* shall he sit upon the *throne* of his glory; and before him shall be gathered all nations, and he shall separate them," &c. Matt. 25; 31, 32. The glory of the Lord will then be partially revealed, and all flesh shall see it together. Even the *angels* who attend his *coming*, will worship his glorious majesty and power. For when "he bringeth *again* (i. e. the second time; I adopt the marginal reading here) the *first* begotten into the *world*," he saith, (at that time) "Let all the angels of God worship him." But unto the son he saith, "thy *throne*, O God, is forever and ever, a sceptre of *righteousness* is the sceptre of thy kingdom." Heb. 1; 6, 8.

From the above quotations, I am lead to conclude that the glorious Lord has an indisputable right to wield the sceptre of his kingdom. And from the fact of its being denominated a sceptre of *righteousness* (by *appointment*) it is evident that it must have been *rightfully* or *righteously* obtained.

But again: In the third place, we argue the right of the

"Lion of the tribe of Judah" to an inheritance, from an examination of the peculiar structure of the Abrahamic covenant, as recorded in Genesis, 13; 14, 15 v: "and the Lord said unto Abraham, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward and southward, eastward and westward; for all the land which thou seest, to *thee* and to THY SEED, will I give it *forever*." Here was an *eternal* grant of the four quarters of the Globe, assigned by the God of condescension and grace, to the Patriarch and *his seed*. And Paul, that great expounder of the covenants, commenting on this grant, in Gallatians, 3; 16 v., explains, that the promises of God as made to Abraham, were not given to *many*, as of the Jews, but unto *one*, and that one Christ. Let me quote his words: "Now to Abraham and his *seed* were the promises made. He saith not and to *seeds*, as of many; but as of one, and to *thy seed*, which is *Christ*."

The lineal descent of Christ is traceable through David, back to Abraham. As the *seed* of Abraham, Jesus is the true claimant for the World, as his possession; and as the son of David, he is entitled to the throne of Israel. Said the angel Gabriel, in his annunciation to Mary: "He shall be great, and shall be called the son of the Highest: and the Lord God *shall give* unto *him*, the *throne* of his father David. Luke 1; 32. Said Nathan, the Prophet, in his message to the King: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I (the Lord God) will set up thy *seed* after thee, and I will establish *his Kingdom*. "He shall build an house for my name, and I will establish the *throne* of his kingdom FOREVER. "I will be *his Father*, and he shall be *my son*." Sam. 2: 12, 13, 14. Now, David did not understand the Lord in his communication by Nathan, to refer to any of his immediate descendants, for he says in the 19th verse of this same chapter, in his thanksgiving before God, "Thou hast spoken of thy servant's house for a *great while to come*." The promise, as made to Abraham and David, evidently pointed to the Son of Man, inasmuch

as he only could be the *seed of Abraham*, the *seed of David*, and the *Son of God*. Christ, therefore, has a lineal right and an hereditary title, by ancient covenant, to an everlasting inheritance.

In reference to the nature of that covenant, we might enlarge to almost any extent, but our limits forbid. We simply remark, in passing, that the covenant was originally granted to *Abram*, prior to the act of circumcision; and comprehended, primarily, the "justification of the heathen by faith." The *Law*, according to Paul, was not given until 430 years afterwards. It was "a schoolmaster (or outward guide) to bring the Jews to Christ," and was designed, *not* to supersede the *promise* of God, but as a temporary, expository, and restrictive medium, by or through which the nation of Israel were to become more fully acquainted with the purpose of God in his covenant with Messiah, and be prepared for the eternal blessedness of a future inheritance. Its pardoning rites and wrathful denunciations were "added because of transgressions." Gal. 3; 19.

But we pass to remark in the *fourth* place, that the "right of Christ to an inheritance," stands firmly connected with the purpose of God, viz: that "*man*" is to be set over *all things*. This purpose resolves itself into the authority and work of the Lord Jesus, to whom *all power* was given, both in heaven and in earth. Matt. 28; 18. And as the possessor of all power, the centre of the divine attributes, and sole embodiment of the purpose and promise of Deity, may we not justly conclude that the *man, Christ Jesus*, has a *right*, and will eventually reign. "What is man," enquires the Psalmist, "that thou art mindful of him? and the *son of man*, (Jesus) that thou visitest him? For thou hast made *him* a little lower than the angels, and hast crowned *him* with glory and honor. Thou *madest him* to have dominion over the works of thy hands; thou hast (in purpose) put *all things* under *his feet*." Ps. 8; 4, 6.

That I am correct in applying this language prospectively to the Lord Jesus, will be seen by reference to Paul's epis-

tle to the Hebrews, 2; 7 to 9 v., where the above view is presented by inspiration and fully sustained.

One half of this prophetic allusion was partially accomplished at the ascension of the Redeemer, when he was "crowned with glory and honour." The final subjection of all things to his supreme rule is yet future. "But now, we see *not yet* all things put under him" says the apostle. "But we see *Jesus* who was made a little lower than the angels (i. e. in his birth and temporary existence among men) for the suffering of death, crowned with glory and honour."

The mind of the Psalmist, I think, was considering the goodness of God in giving the "*first dominion*," with its attendant glories to the care of Adam. But the mind of the spirit, according to Paul's exposition as above, directed and intended to apply this language to Jesus, as the *son of man*, under whose control the government of the whole creation is eventually to come, when reigning in the capacity of King.

The first Adam reigned *conditionally*, failed in his allegiance, and forfeited his temporal dominion.

The Lord Jesus, as the second Adam, will reign by *right*, and restore all things willing, and subject all things unwilling, by his mighty power, and continue to govern *his* empire forever.

The "Right" of Jesus is secure, therefore, in the purpose of God. Henceforth, he sitteth at the right hand of God, *expectng*, until his *enemies* be made his footstool.

The exaltation of Christ to the throne of Glory, in fulfilment of the first part of the Psalmist's language, must be regarded as the seal, earnest, or pledge that the remainder will also be literally accomplished.

Absolute investiture will not transpire until the seventh angel sounds the hour of the Saint's redemption, and this world's coming doom. The *son* of *man* will then be manifestly Lord of all—Inheritor of all—and Judge of all. "The kingdoms of this world will then become the kingdoms of

our Lord and of his Christ; and he shall reign forever and ever." Rev. 11; 15.

The unsaved worldling, in that day, will recognize his supremacy with great unwillingness, and yet, notwithstanding the reckless obduracy of the heartless sinner, at the Name of Jesus, every knee must then bow; even their empty wrath shall praise the Lord of Life by proclaiming the justness of their doom, and the remainder he will restrain. The faithful champions of his cross, will become the sharers of his crown. They joyfully behold him, his new beauties to admire, for he is now their head and bridegroom, their beloved Savior, and their royal King. He appears to their joy, and his reward is with him. "The four and twenty elders cast their crowns before his throne, saying: Thou art worthy, O, Lord, to receive glory and honour, and power; for thou hast created *all things*, and for *thy pleasure* they *are* and *were* created." Rev. 4; 11.

And lastly, as if to settle at once and forever all further dispute as to the validity of his claims, he who was with the Father before the world was, by whom, the worlds were created, who fashioned this floating earth, our favoured yet fallen abode in the hand of his power, and cast it forth to take its appointed place amid the countless millions of stellar spheres, which are ever rolling on their trackless course, obedient to the eternal will, now soaring in wild yet grand profusion across the illimitable immensity of the far-off heights, and anon swimming in bewildering yet steady legions, o'er the fathomless depths of boundless and immeasurable space, and whose harmonious music, uniting continually with the Lo! Hail! and unceasingly swelling hallelujah notes of the celestial thrones and angelic songsters, proclaimed, since creation's morn, the eternity of his power, and inexhaustible fullness of his Love. This Holy and glorious Being, leaves, for a time, the realms of bliss. The dazzling train of the great I Am, and the pure society of angels and seraphim, resigns the control of his starry

creation—the gorgeous jewelry of midnight—and descends to earth; is born of a woman, made under the Law, and after being despised and buffeted, he mourns and weeps, is crucified, groans and dies, yielding up his life as a ransom for his people. His quiet and wounded spirit passed away amid the curses and foul imprecations of an abject throng, and with his dying words he said, "Father, forgive them, they know not what they do!"

Be astonished, O, Heavens! and let all the earth be silent and adore! for in his death he triumphed, and chained the world to his throne. He also ratified his *Right* and *Title* to an *Inheritance*, by *purchasing* the same with his own most precious and priceless blood.

"Saviour, visit thy *plantation*,
Grant us, Lord, a gracious rain;
All will come to desolation,
Unless thou *return again*."

ESSAY VI.

On the Character and Location of the Inheritance of the Lord Jesus and his Bride.

Having considered and shown, by a variety of scriptural evidences, the indisputable *right* of the Lord Jesus to his purchased possession, we are the better prepared to direct our attention to the *Character* and *Location* of that inheritance.

The apostle Paul, in the second chapter of his epistle to the Hebrews, refers to Jesus in three different conditions, "that of sub-angelic humiliation, that of heavenly exaltation, and that of *Earthly dominion.*" Speaking of the latter, he says, "For unto the angels hath he *not* put in subjection the *World* to *come*, whereof we speak?" v. 5. The expression, "*World to come,*" literally signifies, "*The future inhabited Earth,*" or "*Coming habitable World.*" It is the *New Earth*, wherein dwelleth righteousness, or righteous persons; and is given to the Son of Man, conjointly with his holy Bride. "For verily he taketh not hold of angels, but of the *seed of Abraham* he taketh hold." v. 16; "and if ye be Christ's, then are ye Abraham's *seed*, and heirs *according* to the *promise.*" Gal. 3; 29. "They which are the children of the *flesh*, (i. e. natural Jews) these are not the children of God: but the children of the *promise* (i. e. True Believers) are counted for the *seed.*" Rom 9; 8: and this seed is to form the ransomed Bride of the glorified Jesus, and be his portion forever.

The "World to come," to which Paul makes allusion, and which is to be put in subjection under Jesus, is not, we apprehend, spoken as of Heaven, but refers to the regene-

rated *Earth*, which the "knowledge of God is to cover, as the waters now cover the sea"—where Israel (i. e. the people of God) shall blossom and bud, and fill the face of the *World* with fruit." Is. 27; 6. "Who hath heard such a thing? who hath seen such things? Shall the *Earth* be made [by means of a resurrection] to bring forth in one day? or shall a nation [of immortals] be born at once? For as soon as Zion travailed, she brought forth her children." Is. 66; 8: and just as surely will the *Earth* bring forth on the morning of the resurrection, and a righteous nation spring into immortal existence "*at once*," in the "twinkling of an eye, at the sounding of the last trump." Thess. 4: 13, 17. The present *Earth*, which is "*defiled* under the inhabitants thereof," will then be transformed into a paradisaical inheritance, an *heavenly* country, the home of the faithful, and abiding land of Immanuel's rest: and in this terrestrial and glorified inheritance the groanings of creation are to cease, and "the *restitution* of *all things*, spoken of by the mouth of all the holy prophets since the world began, is to transpire; and inasmuch as all the holy prophets speak of a *restitution* (or restoring) of *things* on EARTH, which having been forfeited by Adam, and defiled through sin, stand in need of a restoration; and *not* of *things* in *Heaven*, which being eternally pure, need not, and, therefore, cannot be restored, together with the scripture announcement, that *all things* are given to Christ, who is the only being, by or through whom such restoration can be brought about, we, therefore, conclude, that the *Earth*, in its *new* and *re-created* form, will be *possessed* by the Lord Jesus and his Bride; and not *Heaven above*, as some theorists would have us believe.

Again—do we not read that the EARTH is the Lord's *footstool;* and that he will make the *place* of his *feet* (i. e. the *Earth*) glorious? and that he has desired this *place* for his *rest*"? and if so, may we not infer, that *here* he will establish his *kingdom*—here *locate* his *inheritance*, and here *reign*, in company with his saints? Indeed, we can arrive

at no other conclusion, unless we adopt a system of *general accommodation*, and let loose this Promethian vulture to prey unchecked upon the vitals of Truth. Again, in the 2d. Ps. 8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the *uttermost* parts of the EARTH for thy *possession*. Thou shalt (not convert them, as some assert) but break them (i. e. the heathen, or alienated nations) with a rod of iron; thou shalt dash them in pieces, like a potter's vessel. Has the Lord Jesus ever yet asked them of his Father? and, if so, when? I answer yes! the Savior asked for them in prayer, and received an assurance of possession. But where is the record? In John, 17; 5. Here, after declaring his great work of redemption to be finished on EARTH, he says: "And now, O Father, *glorify thou me*, with thine own self with *the glory* which I had with thee before the world was." What glory was this which the Savior desired? Was it his *inherent* or *acquired* glory? Was it not the glory of *all things* which were made by him!—the vast system of worlds, and among them this, our own favored ball, in whose welfare he had condescended to take so wonderful an interest, and in reference to which, his great work of suffering and redemption was completed? To our own mind, this seems obvious, for his people and inheritance form the burden of his prayer. That Christ received an assurance of the Father's eternal purpose, is inferable from his language in the 6th verse—"I have manifested thy name unto the men which *thou gavest* me out of the *World;* thine they were, and thou *gavest* them *me:*" as though the Eternal Godhead had replied, in answer to his request—Son! thou shalt be glorified; *all things* are thine—by *creation* they are thine, in accordance with my will and purpose; a moment hence, and they shall be thine forever. And as I follow the Redeemer in this gracious, beautiful, and most affecting prayer, I can easily imagine that his comprehensive mind foresaw, and his loving heart already felt, the many divisions and desolating afflictions which would tend to scatter and destroy

the unity of his church; causing him to exclaim, "Holy Father! keep through thine own name those whom *thou hast given me*, that they may be *one*, as we are." For the fulfilment of this last named request, the Lord Jesus must descend from the skies, gather together his elect from the four winds, from the *uttermost* part of *Earth*, to the *uttermost* part of *Heaven*, (body and spirit) and unite the church inseparably to himself, by confering upon her the gift of immortality and eternal life. "And to him that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I *received* of my Father." Rev. 2; 26, 27. This honour will be conferred by the Son of Man upon all the faithful champions of his cross, when, as the *returned nobleman*, having received for himself a kingdom, he returns again to Earth, summons his household, and requires of his servants an account of the talents which he had committed to their charge. He will then be Ruler over *all things;* and to the faithful servants he will say, "Well done; thou hast been faithful over a *few things*; I will make thee *Ruler* over *many* THINGS; enter thou into the joy of thy Lord." Matt. 25; 21. To some he gives power, to rule *five* cities; others rule over *ten*. Luke, 19; 11 to 19. And the psalmist says, "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to *execute vengeance* upon the *heathen*, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to *execute* upon them the judgment written: this honour have *all* the *saints*." Ps. cxlix; 6, 9. "For the Lord loveth judgment, and forsaketh not his saints; they are *preserved* forever; but the seed of the wicked shall be cut off. The righteous shall *inherit* the *Land*, and dwell therein forever; the meek shall *inherit* the *Earth*, and shall delight themselves in the abundance of peace. Wait on the Lord, and do good, and he shall exalt thee to *inherit* the *Land*." These quotations are selected from the 37th

Psalm, and accord with the general teaching of the Old and New Testament scriptures.

I might, also, instance the third Beatitude, as pronounced by the Redeemer, in his discourse on the mountain, recorded by Matthew, in the 5th chapter, 5th verse: "Blessed are the meek, for they *shall inherit the Earth.*" They are called *Blessed*, in view of their *future* possession; and we must not fail to observe, that the *Earth* is *not* given to them in this life as a providential resting place, in common with the rest of mankind; this would have been a work of supererogation on the part of Christ, as they already enjoyed it, in that sense: and, moreover, the true believer in this life is nought but a pilgrim, a sojourner, an *heir*, and not an *inheritor*. He is, therefore, blessed in the prospect of a *future* and tangible inheritance, if numbered among the meek. If, as some affirm, this beatitude receives its fulfilment in a present state of things, (i. e. the meek enjoying the bounties of Providence, and the good things of *Earth in* a more exalted sense than the world) why did our Savior place its promised felicity in a future state? saying, "For they *shall* inherit the Earth." That the meek enjoy the peculiar blessedness, here brought to view, I admit, but that they enjoy the *Earth*, as an *inheritance*, I very seriously question—in fact, deny. They are brought to light in scripture, as I remarked above, in the character of strangers and pilgrims, *heirs*, and not *inheritors*. The "*inheritance* of the saints in light" is to be the *Earth made* glorious. "Behold I make *all things new*. Mark! not *all new things*, but *restore* all things spoken of, &c.; man to his rightful position in the world, and the world to its rightful position in the universe. The scriptures of both testaments abound with evidences in support of this view of the inheritance; such, for example, as, "And the *kingdom*, and dominion and greatness of the kingdom UNDER the whole heaven (i. e. this Earth) shall be given to the saints of the Most High." Dan. 7; 27; "and they sang a new song, saying, * * * Thou hast made us unto our God kings

and priests; and we *shall* reign on the EARTH." Rev. 5; 9, 10. This song is not heard until the "Root of David" prevails, to open the Book of Judgment. Thus, whether that Book be at present open, as some contend, or not, the fulfilment of the song is of necessity carried forward into futurity, inasmuch as we do not yet see "the kings and priests of God" reigning on the *Earth*. "And I heard a great voice out of heaven, saying, "Behold the tabernacle of God is *with men*, and he will *dwell* with them, and they shall be his people, and *God himself* shall be with them, and be their God." 21; 4. "Truth shall spring out of the earth, and righteousness look down from heaven." "As I live," saith the Lord, "the whole *Earth* shall be filled with my Glory;" or the exceeding brightness of his presence, in a world without the curse.

From the above considerations, we think our position is made sufficiently clear, viz, that this Earth is to be the everlasting abode of the righteous, and the location of the inheritance of Christ, where he will set up his heavenly kingdom, which will be characterized by eternal blessedness and unfading glory.

"Jesus shall reign on Zion's hill,
And all *the Earth* with glory fill;
His word shall Paradise restore,
And sin and Death afflict no more.

God's holy will shall then be done
By all who live beneath the sun;
For saints shall then as angels be,
All changed to immortality."

ESSAY VII.

On the Manner of taking Possession of the Inheritance.

From innumerable passages of holy scripture, we take the position that the investiture or act of giving possession of the purchased inheritance, will take place IN PERSON. The Lord Jesus, as the Lion of the tribe of Judah, will be revealed to the gaze and astonishment of an assembled world, descending from the ærial heavens in awful pomp and solemn grandeur, clothed with the brightness of eternal radiance, enthroned on clouds, and surrounded with the agents and ministers of judgment, as the supreme arbiter, and only rightful heir apparent, to the throne, diadem, and dominion of earth. These he receives of his Father, and shares with his Bride. "Every eye shall see him. For the *son* of *man* (i. e. the personality of Christ) shall come in the glory of his Father, with all his holy angels, *then* (i. e. at that time, not before) shall he say unto them on his right hand, come ye blessed of my Father and *inherit* the kingdom prepared for you from the foundation of the world." Matt. 25; 34. And this imperishable sentence demands the most serious reflection of each and every member of the human race. For it is a startling sentence--it is a solemn *fact*—and it is undeniably true. It originated with the Son of God himself, and must therefore be regarded as immutable and divine.

To the simple and true-hearted child of Faith, who has not been "spoiled by *vain* philosophy;" and who remains unclogged by scholastic lore, with an untrammeled mind, free from prejudice and the regularly disciplined belief of a theory which shrinks from all scriptural analysis, it being

so etherial and intangible, as to be lighter and less than thin air; (I refer to what is denominated a *mystical* coming of Christ) the single statement of Jesus as quoted above, concerning the *manner* of his coming to take possession of his throne, and apportion his inheritance to his waiting and loving church, is in itself sufficient, without any further proof, to demonstrate forever the *fact* and *manner* of the Lord's advent. He comes in *propria personæ*, in his own proper person, actually and visibly, and not mystically, as some expositors openly assume. There is no warrant in the language of Holy scripture for the assumption (I cannot term it anything else) of a *mystical*, or as others say, a *spiritual* coming of Christ. Now, I am free to grant, that many eminent theologians *interpret* certain passages of scripture which are expressive of the Lord's advent, *mystically;* but permit me to observe that the mysticism is induced by their method of interpretation, instead of being warranted by the structure of the passages so construed. I would also accord to others the same freedom of opinion in scriptural exegisis, which I claim for myself. I am, nevertheless, constrained to demand for the *Bible*, as a *final* standard of appeal, and supreme *arbiter* of truth, that submission to its teaching, and reverence for its doctrines, which is so justly its due.

But to resume our subject. The scenic transfiguration, or typical representation of the coming of Christ, in his kingdom as exhibited to the chosen disciples on the Mount, is not unfrequently adduced, in support of the mystical theory, of interpreting both *coming* and *kingdom*.

The transfiguration, however, if rightly understood, contributes nothing towards this popular and erroneous theory: on the contrary it aids very much in disproving the same. The Son of Man, as he passed into the coasts of Cæsarea Philippi, in company with his chosen Twelve, six days previous to his emblematical transfiguration, delivered a charge to them all, in relation to his approaching decease: and while speaking to them concerning the events connected therewith,

viz: his having to be killed, and afterwards to rise again on the third day, &c., Peter exclaimed, "Pity thyself Lord; this shall not be unto thee." Matt. 16; 22. It would seem that Peter, in common with his brethren, entertained at that time wrong impressions relative to the work of Christ—his coming again—the nature of his kingdom, and *manner* of taking possession. In order to instruct them, our blessed Lord instituted a comparison between the life that now is, and the proper value of that which is to come; and *re-affirmed* the fact, in the 27th verse, of the coming of the Son of Man in the glory of his Father; and says: "*Then* shall he reward every man according to his work." In this way he sought to fix their attention upon the rewards of the future; well knowing the nature of their present faith, in reference to himself as the Messiah—their want of knowledge concerning the absolute necessity of his death, and the false hope which they indulged in the prospect of his having come to restore again the kingdom of Israel. The apostles seem to have reasoned thus: If Jesus be indeed the Messiah, foretold by the prophets, he will assuredly restore, organize, and establish the royal throne of Israel, and make us partakers of his kingdom. In that event, we shall be rewarded in this life, and there will be no essential service in, or necessity for his immediate death. Apprehending the nature of their difficulty, the Lord of life, determined upon a grand and sublime evolution, a vision, in which they might behold a likeness or miniature of his future kingdom. He thus announced his gracious intention. "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom, (or see a vision of the manner in which the Son of Man shall eventually come to establish his kingdom, of which those disciples were to be appointed heralds.) Matt. 16; 28. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart; and was *transfigured* before them; and his face did shine as the sun, and his raiment was white as the light."

Matt. 17; 1–9. Here, then, we have a fulfilment of the Savior's gracious promise. A limited number of the disciples were permitted to gaze upon the Redeemer's unveiled Glory, (and, solemn thought, but a limited number, none but believers, will be eventually saved) while he was transfigured before them.

In rapt ecstacy, those favored ones beheld the King of Zion, as he will appear, all glorious in majesty, when he comes to Judgment. They heard him converse with the representatives of his everlasting realm—Moses and Elias; the former personifying the *raised* hosts of the *righteous dead*; and the latter, such as shall never die, the *changed living saints*. 1 Thess. 4; 16, 17. They also *saw* the glory, and *felt* the blessedness, of the purchased possession, or New Earth; the little spot whereon they lay, being changed to Holy Ground, as a sample of Earth restored. And Peter, not comprehending the real nature and meaning of the vision at the time, imagining the reign of Christ to have already commenced, desires to commemorate the event by building there three altars—one for the Lord, one for Moses, and one for Elias; but, hark! a voice from heaven corrects his mistake, and asserts the superiority of Jesus over Moses and Elias, in the announcement—"This is my beloved *son; hear him.*" This scenic view of future glory made a deep impression on the mind of Peter, and was referred to in the most solemn manner just previous to his decease, as follows: "For we have not followed cunningly devised *fables* when we made known unto you the *power* and *coming* of our Lord Jesus Christ, but were eye-witnesses of his majesty, in the Holy Mount." 2 Peter, 1; 16, 18. If the *coming* of Christ, and the *manner* of his coming, together with the *character* of the *kingdom* of *God*, are unimportant to the church, in the nature of their fulfilment, why should Peter, in his last moments, when about to put off his earthly tabernacle, make arrangements, so that his brethren might have these things *always in remembrance?* Why does he so minutely recapitulate the marvellous events

of the *Holy Mount?* Why did this unprecedented vision retain its hold upon his memory? He seems to dwell upon it with all the freshness of early spring! It lights up his care-worn countenance! It quickens his beating pulse! As he thinks of it, his step grows firmer! he contemplates his approaching crucifixion with calmness of soul! he heeds not the malice of his foes, or counts the number of his sorrows, for his spirit lingers, rejoicingly, around the well remembered scene of that Holy Mountain, where the eye of his faith caught the first glimpse of the saints' everlasting rest, with Jesus, in the "*Better Land.*" He learned there, as we may learn, that the coming of Christ in glory, the resurrection of the dead, and change of the living saints, were events of importance, and are cotemporaneous with the establishment of the Kingdom of God on Earth. This Kingdom was there shown to Peter and his associate appostles, in embryo. By that vision, they were given to understand, that the Kingdom of God was to be set up in the immortal state—that it was an eternal structure, to be honoured by the presence of Jehovah's ineffable dignity, and to be composed of a King, subjects, and domain, in the most literal acceptation of the terms. The disciples were favored with an earnest, or foretaste of its blessedness—a fair, but limited sample, of its real character; and by means of its accompanying characteristics, were pointed to the *future Life*, as the period of its full manifestation. They were also shown the *manner* of *taking possession*—by the *great power*, and *glorious majesty*, of the *personal appearing* of the Lord Jesus Christ.

"The Lord will come; but not the same
As once in lowly form he came—
A silent Lamb to slaughter led,
The bruised, the suffering, and the dead.

The Lord will come; a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed judge of human kind."

ESSAY VIII.

On the Jews.

It has been said, and justly so, that the history of the world presents nothing to the mind more strikingly peculiar or interesting for consideration than the existence of the Jewish people during the middle ages, down to the present time. Whilst all the great nations of antiquity, together with their laws and institutions, have disappeared—and the breath of time has swept away, like a desolating sirocco, the vast empires of Great Babylon, Media, Persia, Egypt, Grecia, and Imperial Rome, a population scarcely known in the days of its prosperity, has survived the general wreck, and, amidst the universal ruin, has succeeded in preserving its national customs, its peculiar manners, and its ceremonial Law.

But the tribes of Israel have no longer a country. The land which beheld their fathers—their kings—their pontiffs, and their glittering Temple, has long since passed beneath the hands of a foreign yoke; and the Jews have become a scattered and a peeled people, outcasts and wanderers upon the earth. When we compare their past history and glory, with their present position and shame, how marked the change! how great the contrast! how terrible their fall! and when reminded that in sad obedience to the mandate of their rejected God, all their calamaties came upon them, what volumes of instruction and warning does the history of this people convey!

As a nation, they trusted to their lineal descent. They boasted of the antiquity of their parentage, and of the long line of ancestors through whose agency their time-honored

and holy religion had been handed down to their fathers. They were strict in the observance of all the *external* rites of that religion. Their Rabbins gave tithes of mint, annisee and cummin, but alas! they shamefully neglected all the weightier matters of the Law. In outward service they acknowledged God, but in deed and truth denied him. Isaiah, speaking of them, declares that they approached God with their lips, when their hearts were far from him. With an high hand, an outstretched arm, and a rebellious heart they sinned against his laws, and with a proud lip and scornful look, they impiously enquired, "If there was any knowledge in the Most High? Therefore, Jehovah sent upon them strong delusions, and they became (not the recipiants of his peculiar promises) but the inheritors of his peculiar wrath. Their city was pillaged—their houses rifled —their wives and children abandoned to the destroyer's sword—their holy Temple was desecrated, and its lofty pinnacles were levelled with the ground. Their House was left unto them desolate, and Mount Zion, "beautiful for situation," was "ploughed" up as a common field. And yet, notwithstanding these appalling judgments of God, we see this people, who, in the days of their magnificence and pride, alternately worshipped before, and then abandoned the reeking altars of Molock, Baal, and the Gods of Assyria (now that the Lord Jehovah has made darkness the pavillion of his presence, and ceased to display his power to them in signs and wonders) still clinging to their covenant faith with redoubled fervor, although that faith is no longer communicated to them by the inspiration of the Prophets, or sealed by the thunders of the Mount.

But say some: "Why is it that the Jews cling with such tenacity to their ancient faith, if that faith is no longer revealed to them by the Holy Prophets, or sanctioned by the Giver of the Law?

In order that I may be enabled the more definitely to reply to this enquiry, I shall invite your attention to the words of the Saviour, as recorded by Mark 12; 1 to 10, where, after in-

troducing to the notice of the Jews the parable of the "planted *vineyard*" and "cruel *husbandmen*" who insulted, stoned, beat, and killed the servants of the Great Owner, who "*let*" them the vineyard *conditionally*, we read, "Having yet therefore *one son*, his *well beloved* (i. e. Jesus) he sent him also LAST unto them, saying, They will reverence *my son*. But those husbandmen (i. e. Jews) said among themselves, This is the *heir*; come, let us kill him, and the *inheritance* shall be ours. And they took him and *killed* him (referring to his crucifixion) and cast him out of the vineyard (by rejecting him.) What shall, therefore, the Lord of the vineyard do? Convert them, and restore them to his favor and the inheritance they have lost? No! What then? Hearken, ye peace-proclaiming prophets of Israel! Hearken to the words of Messiah! "He will come and *destroy* the husbandmen, and will give the vineyard unto others." But, says the objector—I do not perceive in what manner that declaration of Christ can affect the promises of Jehovah, as made unto the fathers *previous* to the *birth* of Christ. "For every word of God is sure as that which built the skies: and the voice that rolls the stars along spake all the promises."

And if God spake the promises, I must also believe that he will fulfil them.

That the great God is abundantly able to fulfil the *promises* of *his word*, as made unto the *fathers*, and that it is the holy determination of Heaven so to do, we happily agree. But at the same time, we contend that those promises have been misapprehended, and are generally misapplied. They belong, *not* to the Jews as such, but to the children of *faith*. "For if they which are of the law be heirs (i. e. the Jews) *Faith* is made *void*, and the *promise* made of *none effect*." Rom. 4; 14. Pause, my Christian friend, I entreat you, before you assume the fearful responsibility of cassating the promise of God! That promise never has, and I believe never will receive its accomplishment under the present organization of our world, nor until Abraham, and

the faithful of every age, from martyred Abel to the crucified of Calvary, and the *heirs* of *Faith*, from thence to the judgment, shall, in company with the Lord Jesus assemble in the new Jerusalem city; then, and not till then, will the *righteous Israel* blossom as a rose or the promises of God, as made unto the fathers, receive their perfect fulfilment.

By crucifying the *legitimate heir*, the Jewish nation crucified with him all lawful right and title to the inheritance, themselves being judges; [see Mark, 12; 12,] and at the same time forfeited all just claim, and future benefit which might have accrued from the *conditional* promises of the past, or *original* promise, as made unto the Fathers. See Roman 11; 7, 8. *Hence*, their *tenacity*, in clinging to, and wilful obstinacy, in maintaining their ancient faith. The remnant of their forlorn Jewish hope rests upon the broad and unqualified assertion, that Christ Jesus was an imposter, and in the assumption of the true Messiah being yet to come. The fact of their being a *distinct people* to this day, argues nothing when we consider that *they* have maintained their *distinctiveness* in direct *opposition* to the purpose of God, who ordained and sent his beloved son to be a peacemaker between *Israel* and the *Gentiles*, who were considered "*aliens* from the commonwealth," and were made *one* in Christ, (*all* the *promises* centreing in *him*) by *breaking down* the *middle wall* of partition between them." Eph. 2; 14. Beware! dear reader, of any attempt, on your part, to build up that wall by maintaining that *God* keeps them distinct, for some special purpose, lest ye be found fighting *against* God. Read the doom of the prophets of Israel, who were engaged in a like work, as recorded by Ezekiel, 13; 8 to 15. And I am fully persuaded—yea, more than persuaded—that *many*, very many, who would shudder at the idea of *opposing the will of God*, or falsifying his designs, in regard to the Jews according to the flesh, and who having had their *sympathies* enlisted, by contemplating the degradation of this once favored people, and their *hopes* unduly raised by expositions of *prophetic promise*, which have

either been *forfeited* or were *fulfilled* in their second, or last restoration from Babylon, are, nevertheless, engaged in this unprofitable work, and "see *visions* of *peace for Jerusalem;* and there is NO PEACE, saith the LORD GOD." Ezekiel, 13; 17. I would encourage sympathy for the Jews just in so far as that feeling is consonant with the word of God; I would stimulate all laudable efforts for their conversion to the doctrines of the Cross; I would point them to *Christ*, as the *End* of the *Law*, and endeavor by all means to convice them that the "Law and the prophets were until John;" but I would not foster their criminal unbelief by holding out to their expectation the false hope, that Jehovah has reserved a single blessing for them under the New Covenant, *without faith* in the Lord Jesus Christ; and, let it be borne in mind, that as soon as a Jew becomes subject to the converting grace of God, and grounds the weapons of his rebellion at the feet of Jesus, his distinctive character, as a *Jew*, ceases at once—he is Christianized, in fulfilment of Jehovah's declaration by the mouth of Isaiah: "And ye (Jews) shall leave your NAME for a curse unto *my chosen;* for the Lord God shall slay *thee*, and call his servants by *another name.* Is. 65; 15. What name do the servants of God now bear? I answer, *Christians!* after *Christ;* and all the blessings in the womb of the future, which would have descended upon the Jews had they *glorified* Jesus, instead of putting him to an "open shame," and *cruel death*, have passed over to the *Jews in heart*, or children of *faith.* For, says Paul, "He is NOT a *Jew* which is one outwardly, (or according to the flesh) * * * but he IS a *Jew* who is one inwardly, * * * whose praise is not of men, but of God." Rom. 2; 28, 29. Again, for the promise, that he should be the *heir of the world*, was *not* to *Abraham*, or to his *seed*, through the law, but through the *righteousness* of *faith.*" Rom. 4; 13. Upon the house of Israel is now inscribed, in ineffacable lines, the "*Lo-ruhamah*" of prophecy, and upon the forehead of her recreant sons, God has written the terrible "Lo-ammi." Hosea, 1; 6, 8. "But I will have

mercy upon the house of *Judah*, and will save them by the Lord their God. The term *Judah*, in this connection, I refer to *Christ*. Judah was said, anciently, to be a "*Lion's* whelp, from the prey, he stooped down, he couched as a *Lion*, and as an old *Lion*. Gen. 49; 9. And *Christ* is represented as the "*Lion* of the *tribe* of *Judah*." The House of Christ is composed of *believers*, (not Jews as such) upon and through whom the streams of mercy and salvation now flow. "But *Christ* as a son over his own *house*, argues Paul, "whose *house* are *we*, if we hold fast the confidence and rejoicing of *the Hope* firm unto the end." Heb. 3; 6. "Yet the number of the children (finally saved) shall be as the sand of the sea, * * and it shall come to pass, *that* in the *place* (i. e. the Earth) where it was said unto them, Ye are *not my people;* there it shall be said unto them, *Ye are* the *sons* of the *Living God* (not of Abraham, as some lead us to suppose). Then shall the children of Judah (or believers in *Jesus*) and the children of Israel (who, like good old Simeon and Anna, waited, in times past, for the salvation of God) be *gathered together*, and appoint themselves ONE HEAD, (i. e. Christ) and they shall *come up out of the land;* for great shall be the day of Jezreel." Hosea, 1; 10, 11. "And it shall be at that day, saith the Lord, that thou shalt call me *Ishi*, (i. e. husband) and shalt call me no more Baali (i. e. my Lord)." The voice of repentance will then cease, and an eternal betrothal ensue. And how endearing the appellation—*Husband!* Will it last long? "And I will betroth thee unto me FOREVER; yea, I will betroth thee unto me in *righteousness*, (of faith) and in *judgment*, (at the coming of Christ) and in *lovingkindness*, (wiping all tears away) and in *mercies*, (crowning you with heavenly profusion). I will even betroth thee unto me in *faithfulness;* (of a God) and thou shalt know the Lord. * * * and I will sow her unto me—where? Mark!—IN THE EARTH; (this is to be the inheritance of the redeemed) and I will have mercy upon *her* that had not obtained mercy. That is just it, say some, and proves the re-

acceptance and ultimate conversion of the scattered Jews! But, dear reader, that is just *not* it, and proves no such thing. Why not? Simply because the standard of appeal applies it to *believers in Christ*, without regard to name or nation. "Not as though the word of God hath taken none effect. For they are not *all Israel* which are of Israel; neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called—*that is*, they which are the children of the *flesh*, (i. e. natural Jews) *these are not* the children of God; but the children of the *promise* are *counted* for the *seed*. * * * * Even us, whom he hath called, (says Paul) not of the Jews only, but also of the gentiles; as he *saith*, also, in *Osee*, (Hosea) I will call *them* my people which were *not* my people; and *her* beloved, which was *not* beloved. And it shall come to pass, that in the place, (this Earth) where it was said unto them, &c. &c. What shall we say, then? That the Gentiles, which followed not after righteousness, have (through Christ, and the fall of the Jews) attained unto righteousness. But Israel * * hath *not* attained, * * Wherefore? Because they sought it *not* by FAITH. Rom. 9; 6, 7, 8, 24, 25, 30, 32. I have thus quoted the prediction, and referred you to its application, and judge ye whether it favors the return of the Jews.

Is it not as clear as a sunbeam that all who desire to *inherit* the Old Testament promises, must, under the New Testament, be enrolled as *heirs* of *Faith*, joint-heirs with Christ? and is it not fair to infer, from christian experience and the unerring demonstrations of apostolic comment, (aside from polemic assumption) that neither *Jew* or Gentile, unless he shall have been thus qualified, can ever become a participant in the blessings of the Abrahamic covenant, which are to be sensibly realized in the *world* which is to come? And if so, why stimulate the unholy warfare of the Jew against Jesus, and encourage them with a prospective hope of return? Why cause the thick mists of eternity to settle down over their shut eyes, closed ears,

seared conscience, and hardened hearts, by telling them that they are *still* the *peculiar people* of God, when the scriptures declare "There is NO DIFFERENCE between the *Jew* and the *Greek?* Rather seek to *dispel* their dreamy illusions. Labor to convince them that their "shiloh" of the future, is but our Jesus of the past in suffering, the present in mercy, and the future in *Glory.* Invoke the aid of the spirit to remove their gaze from the *mirage* of the ceremonial Law. Open up to them their really *hopeless* condition without the mercy of Christ. Point them to the "*Lamb* of *God,* who beareth away the sins of the world"—arrest their attention by exhibiting the scriptural evidences of perfect deliverance and eternal emancipation from the power of *sin* and the *grave,* "at the appearing of the Great God, and our Saviour, Jesus Christ"—and you will have no need of a "*Temporal return to Palestine;*" which is nothing more than a sympathetic fable, founded on forfeited Jewish promises. This is a grave charge I am aware; and many great minds take an opposite view. But great minds (however serviceable otherwise) are weak as water, unless sanctified, and guided by the Oracles of Truth. And who art thou, O, man, daring to array thyself against the voice of Heaven, and proclaim "visions of *peace* for Jerusalem, when there is NO PEACE, saith the Lord God. Ezek. 13; 16.

The book of *promises,* compiled by that indefatigable writer and commentarian, (Dr. Adam Clarke) contains many quotations of scripture promise, which, at *first sight,* would seem to favor the idea of Jewish restorationism, but this confessedly erudite expositor, apparently overlooked the great doctrinal fact of *absolute forfeiture,* by the crucifixion of him in whom "*all the promises of God,* are yea and amen," and their consequent transfer to such as *believe.* Others again suppose that "the return" will take place at, or after the coming of Christ. But what saith the scriptures? "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac, in the Kingdom of Heaven. But the children of the Kingdom

(or natural Jews who would have *inherited* the same, had they accepted Messiah when he came unto his own) shall be *cast into outer darkness*: there shall be weeping and gnashing of teeth. Matt. 8; 11, 12. Again: "*Cast out* the bondwoman and her son (i. e. old Jerusalem and the Jews) for the *son* of the *bondwoman* shall not be heir with the *son* of the *freewoman* (i. e. with believers in Christ, who are children of the "New Jerusalem which is above, and which is the mother of us all") so then, concludes the apostle (and so saying, Paul renounces all *peculiarity* and *distinctiveness* as a Jew, and rejoices in the opportunity so to do) *we are not* children of the *bondwoman*, but of the *free*." Gal. 4; 26, 30, 31. "Now to Abraham, and his *seed*, were the promises made. He (God) saith *not* unto *seeds*, as of *many*: but as of *one*, and to *thy seed*, which is—CHRIST. * * * and if ye be *Christ's, then* are ye Abraham's seed (by faith) and *heirs according to the* PROMISE." Gal 3; 16, 29. Now, to my mind, it seems utterly impossible to demonstrate any question more clearly than the voice of inspiration has dealt with the one under consideration. It ought to be desistive, and will be, unless the mind of the inquirer is overwhelmed by Rabbinical lore, or the grandiloquent and dreamy speculations of the schools. And while I venerate *all* the institutions of learning as such, whether preparatory, classical, or theological, be they the ragged schools of London, or her more time-honored and richly endowed national colleges, the free Republican seats of knowledge in happy America, or the splendid Temple of Delphos as it existed in days of yore—yet I record it as my solemn conviction, and at the same time enter my protest against such a course, that, in the routine of study, the attainment of a *scripturally defined faith* has been but a secondary consideration. Theory, *versus* scripture is too much the order of the day. Whereas, correct *Biblical* knowledge is of eternal moment to us all. Think me not censorious. For I grant that all parties and denominations have labored assiduously to impart a correct knowledge of *their views* of

scripture; and this, to a certain extent, "*ought* to have been done, but the other ought *not* to have been left *undone*." The *scriptures* should be the *primary* object of study, and ought to be permitted to impart to the seeker after *truth*, the *views* of the spirit as recorded therein. To the neglect of the latter duty, and prevalence of the former system, I trace the origin of the crude and anti-scriptural hopes which have been so universally entertained, concerning the future of the Jews.

The dissemination of *Judaizing views*, appears to have usurped the place of the *Gospel commentary*, every writer of which, repudiates, either directly or indirectly, the idea of a Jewish return. Said the Lord Jesus, "*Jerusalem* shall be trodden down of the Gentiles, until the *times* of the *Gentiles* be fulfilled." Luke 21; 25. And the connexion proves conclusively that those "times of the Gentiles" extend to the "coming of the Son of Man." See 27 v. Upon another occasion, speaking to the Jews, Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." John 8; 44. And shall we presume so far upon the goodness of God, as to suppose for a moment, that he will show *peculiar mercy* unto the generations of Satan? *Never*! NEVER!! For Moses truly said, "A prophet shall the Lord God raise up unto you, like unto me; him shall ye hear in all things. And it shall come to pass that *every soul* which will not hear that prophet (i. e. Jesus) shall be destroyed from among the people." Acts 3: 22, 23. Did the Jews hear that prophet in times past? Will they hear him now? No! Here and there, "one of a family and two of a tribe" are snatched as "brands from the burning:" and as then, so now they prefer to cry "Great is Diana of the Ephesians!" What then? Israel (after the flesh) hath *not* obtained that which he seeketh for; but the *election* (or believers in Jesus) hath obtained it, and the *rest* (i. e. unbelievers) were blinded. * * * For I speak to you, Gentiles, &c., (who, through the fall of the Jews, have received the riches salvation.) Rom 11; 13, 14. Paul now proceeds to show that

the Jewish believer may be saved as freely as the Gentile believer, and on equal terms, through Christ, the "*root*" (of David.) He argues the *possibility* of their *individual salvation* in this way: "if they give up their unbelief;" and expresses a hope that *some* at least may be "grafted in again" in company with the Gentiles. And then refers to the *duration* of Jewish blindness, and consequent *utter hopelessness* of their condition, unless brought in by being induced to *give up* their *unbelief* and accept salvation on common terms, reminding his brethren, the Gentiles, at the same time, of the mystery "that blindness in part *had* happened to Israel (or to the unbelieving part of Israel) until the fullness of the Gentiles be come in;" or, as I have before remarked, until the "coming of the Son of Mon." And so—in *manner*, and not THEN, in *time*, *all Israel*, (both Jews and Gentiles) shall be saved: as it is written, "And the *Redeemer shall come* to Zion, and them that *turn from transgression* in Jacob, saith the Lord." Compare Rom 11; 26 with Isaiah 59; 20, 21 v—where you find the quotation of Paul as above. And this appears to be the spirit of the covenant, when God shall (through Christ) take away (from such as believe) their transgressions and sins. From the foregoing remarks, it will appear that salvation to the Jew is impossible, without faith in Christ. And with faith in Christ, all Jewish distinction ceases, so that there can be no future restoration of natural Jews, under the new covenant of promise. Paul was a Jew, an Hebrew of the Hebrews, but instead of expecting *favor* on that account, considered his lineal descent, and all things "*as loss*" for the excellency of the knowledge of *Christ*. The only hope of Israel, centres therefore, not in the colonization of Judea, or the fructifying powers of Palestine or a *Christless* restoration, but in JESUS and the RESURRECTION.

"Watchman! tell us of the night,
What its signs of promise are?
Trav'ller! o'er yon mountain height,
See that glory-beaming star!
Watchman! does its beauteous ray
Aught of hope orjoy fortell?
Trav'ller! yes; it brings the day,
Promised day of Israel!

Watchman! tell us of the night,
Higher yet that star ascends:
Trav'ller! blessedness and light,
Peace and truth its course portends.
Watchman! will its beams alone,
Gild the spot that gave them birth?
Trav'ller! ages are its own;
See! it bursts o'er all the earth.

Watchman! tell us of the night?
For the morning seems to dawn:
Trav'ller! darkness takes its flight;
Doubt and terror are withdrawn!
Watchman! let thy wandering cease;
Hie thee to thy quiet home:
Trav'ller! lo, the Prince of Peace;
Lo, the Son of God is come!"

ESSAY IX.

On the Fall of Man, and Way of His Recovery by Means of the Resurrection.

The absolute necessity of a *resurrection* will be obvious, we apprehend, to all such as admit the unity of the Adamic race, and the consecutive nature of the fall. If all men derived their natural existence through Adam and Eve, (they being the prime progenitors of our race) then it follows of necessity, that when the withering curse of Jehovah took effect on our first parents, as the punishment for their guilt, it passed through them to their seed, and thus the foundation of future death became inherent in their after posterity, all of whom were doomed to experience the *corporeal*, as well as *moral* evils, of the Fall. Hence, the human family (not being *constitutionally* immortal) have undergone a *physical*, as well as a moral pollution; the result of which is an embittered Life of suffering, ending in a first, or natural death; and, 2dly, condign punishment for personal and moral defection, in what is denominated a second death. To recover man from the first named death, and save him from the terrible consequences of the last, God instituted the rich provisions of the *Cross*, and ordained the *Resurrection*. Hence, also, we infer its *necessity*, for *infinite wisdom* would *not* have ordained *that* for which *no necessity* existed. We argue, therefore, that the fall of man originated the necessity of a Restoration; and it may not be uninteresting to consider the one in its relation to the other.

To our own mind, the Fall of man consisted in his *voluntary* disobedience, or *open* violation of the conditions

on which Jehovah founded his continued happiness, and the duration of his sojourn in Eden.

It would seem that our heavenly Father originated the well-being, innocence, and enjoyment of our race, out of a vast system of Wisdom, Holiness, and Truth.

The "Tree of Life," and the tree of the knowledge of Good and Evil, may be regarded as the visible signs, or external symbols, of that system. Hence, the Lord God commanded the man, saying, of every Tree of the Garden thou mayest freely eat; or, eating, thou shalt continue to eat, and live. But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the day thou eatest thereof, *dying thou shalt surely die.* (I adopt the marginal reading of the passage).

By this act of condescension on the part of God, man was not only taught the "Law of dependence," but was constituted a divine steward, taught the true nature of his existence, and the imperative necessity of filial obedience to the divine command.

In that mysterious and undefineable sentence, (to Adam) "Dying thou shalt surely die," what a magnitude of motive was presented to his mind, for the recognition of his dependence, and to insure the cultivation of his obedience, towards God! No motive, stronger in itself, or more imperatively binding, it would seem, could have been presented to his will, without first destroying this power of volition, or changing the peculiar conformation of his being.

God, by creating man a *free agent*, and endowing him with *independent volition*, originated the necessity of appointing created objects for their action and development, as well as motives and incentives, to direct them aright.

That man was thus constituted, is apparent from the fact, that the Lord God prepared for him a sphere of action for the exercise of *right*, and at the same time admonished him of the inevitable consequences of doing *wrong*.

Adam *could*, and *did do right*, for a time—we cannot say how long. But so long as he rendered obedience to the

command of his Creator, he lived, and would have continued to live, for aught we know—yea, have lived on forever. It is equally clear, on the other hand, that Adam *could*, and did, do wrong, and suffered the penalty of that wrong. At the solicitation of his frail consort, man resigned his primeval innocence, and, with Eve, partook of the mysteriously forbidden fruit. We regard this movement on the part of Adam in the light of an *overt* act, for he knew well the predicted consequences of disobedience, and being forewarned of the result, should have been forearmed against it. The man, therefore, was *not* deceived. The woman, being in the transgression, argues Paul with Timothy, *was* deceived. Tim. 2; 14.

Man knowingly and voluntarily threw up his faith, wilfully and disastrously, in the solemn annunciation of his God, for the express purspose, it would seem, of gratifying the deceived appetite of his bewildered and frail Eve, and in the *wilful disobedience* of Adam consisted the heinousness of his crime. He preferred the voice of *woman* to the voice of his *Creator*. O! unhappy day! O! sorrowful and disastrous hour! O! moment of costly pleasure—begetting sin-burdened anguish, and millenarys of woful regret to the World! The fruit was plucked—they together tasted—

> "Earth felt the wound; and Nature from her seat,
> Sighing through all her works,
> Gave signs of woe,
> That all was lost!"

The volition, or free agency of man, needs no stronger proof than is furnished in the action of that fatal hour. Adam, by *knowingly* transgressing the first Law of Eden, instituted original *sin*. This Hydra of the human family was thus called into existence; for *sin*, in the Holy Scriptures, is defined to be, "*the transgression of a known Law*; and the penalty of that Law was entailed upon Adam's posterity throughout all subsequent ages—"*Dying thou shalt surely die.*" Melancholy thought! to such as entertain no real hope in Christ, the second Adam, the Lord

from Heaven, and only Saviour of men; and such a thought leaves the mind, in lost contemplation, lingering around a far more sad and melancholy scene. "THOU SHALT SURELY DIE."

But to resume. How painfully varied must have been the kindlings of emotion in that fallen pair, as the first ray of an awakened conscience unfolded to them the nature of their deed. They gazed with anxious solicitude on each other, and were a prey to sensations by them unknown, unfelt, unfeared before; conscious of the change, and repentant, but too late, they make unto themselves fig-leaf girdings, and, hiding among the trees, stand, trembling, at the voice of *him* whose *goodness* claimed their love, and whose *favor* endowed them with Life. All claim on the goodness or favor of their Creator, was justly forfeited; and hark! dear reader, the dreadful curse is pronounced—man and his beautiful, but frail Eve, are driven forth from the green and peaceful shades of Eden; and the rich, mossy slopes of paradise are to be no longer their's. The luxuriant foliage of Earth commences to wither and decay; for man must "toil for his bread, by the sweat of his brow." How sad, alas! how pitiful, was the condition of Adam and his trembling partner, as they stood on the confines of Edenic profusion, the garden of God, and dare not re-enter its rich domain. They gazed back, perchance, but the flaming cherubim and infolding fires warned them away, peradventure a worse thing happen should they return. They resembled the drooping trees around them, and were as exiles, launched forth upon the wide wilderness of an unexplored world; they felt the kindlings of hunger, and the pangs of regretful remorse.

To describe the Fall of Man, the most elaborate Essays have been penned, the whole strength of genius has been taxed, the muse of Poetry has been urged to take her longest flight, the imagination has been forced to make its greatest efforts in conception, and eloquence to originate illustrations from every conceivable source; and yet we

do not find any of them prove fully equal to the task. The greatness of the Fall, the enormity of the offence, and the fearful penalty incurred, would seem, one and all, to bid defiance to the loftiest flights of the enlightened imagination, and the most gigantic strides of intellectual capacity.

From primeval *dignity, happiness*, and *innocence*, man, by his guilty action, *fell* to *misery, servitude*, and *sin*. The society of *God, Angels*, and *Heaven, were* forfeited, and foolishly exchanged for the deceptive illusions of Satan, Demons, and Hell.

Who, then, shall measure the heights, lengths, and depths, of his sin, or compute the direful consequences of his act? The reply may be summed up in those words of fearful import, "The wages of *sin* is DEATH." But another question forces itself upon the mind—if the sentence of death has passed on all men, for that all have sinned, and come short of the glory of God, how can the human race be recovered from Death's cold embrace? Will not man *ever* be restored to Eden, happiness, and God? May not *Faith* and *Hope* re-plume their wings, and believe such an event possible? But *who* shall devise the way! For upwards of *four thousand* years, dear reader, this last question was open to the nations of Earth for solution, and during this long interval of time, man "sought out many inventions. He formed unto himself "Lords many, and Gods many," graven images, of cunning workmanship, works of art, and curious device. He built a tower, but it ended in confusion. Man erected gigantic pyramids, that should remain unscathed amid the ravages of time, and stand monumental of his sovereign grandeur; but the pyramids alone exist to mark the spot where his empty pride hath been; they speak not of *rising life*, and returning joy, but of the entombment of vanity, and the victories of death. Pierce their granite sides! open up their inmost heart-cells, and straightway issues forth, in notes of by-gone ages, those solemn words, *Not Life*—MUTATION. To occupy his troubled thoughts, man founded Empires. but their glory waxed, and waned, and died away.

For the same purpose, cities were built, nations were formed, courts were established, laws were enacted, armies were organized, battles were fought; but, alas! his greatest efforts and most renowned works could do no more than enwrap his shame in the garments of pretended glory, without restoring him to the lost favor of his God.

The time-serving cosmopolite has ever found that the pageantry of this life vanisheth away; the momentary grandeur with which man invests himself, as with an halo, perishes with the using, and his yearning spirit, feeling in some degree the extent of nature's vacuum, longs for honour and immortality. These, however, are to be found alone in Christ, and are to be allotted to the participants in the *first resurrection.* Forty centuries rolled away, and were blended with the ages of Eternity, and still the important question of, How shall man be recovered from his ruin? was *unanswered* by the nations of the Globe: as in the beginning, so now, the human race continued to toil, delve on, and die. Man by wisdom knew not God. He could not fathom the mysterious arrangements of the Creator's plans, nor could he originate any, that seemed likely to prove efficacious, of his own. *All* his most promising efforts were blighted by the mildew of sin.

But one way remained. The Faith of the Patriarchs grasped it. And it now forms the foundation of the Christian hope that, the *fountain of all wisdom,* should make the way of human restoration known on Earth. And oh! wonderful condescension; the plan of redemption has been personally exemplified in the exaltation of Christ, "according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the *Everlasting God,* made known to all nations, for the obedience of faith." Rom. 16; 25, 26. But we proceed to notice the *development* of God's plan for revivifying the human race.

With the opening of the fifth millenary from Creation,

our Saviour, Christ was born. The shades of nature's night began now to disappear; soon the glimmerings of the Gospel morning were seen. The grey clouds of error flit rapidly away, as the opening rays of prophecy penetrate and disperse the surrounding gloom. The followers of Sadoc, the Sadducee, dispute, and are defeated by the startling announcements of the immaculate Jesus. And by his appointment the full-orbed day of Gospel blessedness and light threw its genial influence over the World, answering its time-worn, yet unceasing inquiry, by pointing its faith to the grand consummating fact of a LITERAL RESURRECTION, as the *Way*, of God's own appointment, for the recovery of man from the cold embrace of Death; and thus the seal of *divinity* was stamped upon the Resurrection, constituting it a most important passage in the history of man.

"Behold my Glorious Leader nigh;
My Lord. my Saviour, lives;
Before him death's pale terrors fly,
And my faint heart revives."

But we must not further prolong our remarks in relation to the *necessity* and appointed *way*, for accomplishing the physical restoration of the human family. In passing, therefore, we simply state, that should the reader feel disposed to call in question the *nature* of the *resurrection*, or doubt its feasibility, we leave the issue between such person, or persons, and the unlimited power of Almighty God, who worketh all things after the counsel of his own will.

We will therefore inquire, in conclusion of this subject, as to the *revealed order* of the Resurrection, its distinguishing features, and what are to be its results.

That *Time* and *Order* are distinguishing features of the Resurrection, all must admit who carefully examine the scripture testimony relative to this subject.

By the unanimous consent of *seven* inspired declarations, or witnesses, both these features are sustained.

In the Book of Daniel, 12; 1, 2, we are informed, that, "*When* Michael (i. e. the Lord Jesus) shall *stand* up (or

reign) THEN (not before many of them that *sleep* in the *dust of the Earth* (or their graves) shall *awake*, SOME (or *these*) to Everlasting Life, and SOME (or *those*) to shame and Everlasting Contempt."

Both *Time*, and *Order*, in this instance, is clearly revealed. The first-mentioned class are the righteous, who come forth at the appearing of Jesus, to life, which is the *first* resurrection. The other class comprehends the wicked, who come forth at the expiration of 1000 years, to contempt, and the burnings of the second death. See Rev. 20; 5, 6.

In Ezekiel, 37; 12, we read, "I will open your *graves*, O, *my people*, and bring you *up out* of your graves," &c. Again, in Isaiah, 26; 19, "*Awake* and *sing*, ye that dwell in the *dust;* for thy dew is as the dew of herbs, and the *Earth* shall cast out her *dead.* Come, *my people.*" In Revelations, 20; 5, it is affirmed, that the *rest of the dead* (i. e. those who were *not God's people*) lived not again until the thousand years were finished.

You will observe, in the above quotations, that mention is made of two *distinct* classes. Again: "They that have done *good*, unto the *resurrection* of *Life;* and they that have done *evil;* unto the *resurrection* of *damnation.*" John, 5; 29. Here we find the *order* in which those classes are to arise. And Paul, in his reply to the base accusation of Tertullus, before Felix, maintained the same distinctive features. In Acts, 24; 15, he says: "And have hope towards God which they themselves also allow, that there shall be a resurrection of the dead, *both* of the *just* and *unjust.*" And again, 1 Thess. 4; 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the *dead in Christ* shall rise FIRST." "*Blessed* and *holy* is he that hath part in the FIRST Resurrection; on such, the *second death* hath no power." Now, the idea of a *first* resurrection supposes a *second:* this supposition, however, would be dependant, and inferential, did it stand alone; but being linked in *harmony* with the inspired chain of evidence, it assists in demonstrating the

foregoing conclusion, and helps to prove their correctness, as ultimate truths.

" Marvel not at this, said the Son of God, for the hour is coming, in the which, all that are in *the graves* shall hear his voice, and shall *come forth;*" No discussion is necessary as to whether a literal resurrection is here intended, if the structure of the passages in connexion be carefully examined. John 5; 28, 29.

Paul, in his able argument addressed to the Corinthians, wherein he defends the resurrection of Christ, asserting that the Lord Jesus was *seen* by Cephas, 500 brethren, James, *all the apostles*, and himself, after particularizing the *order* of the resurrection, is very careful to remark, that " those who are *Christ's* shall be raised at his *coming.*" Then cometh the end &c. The christian reader will also bear in mind the reply of the Lord Jesus to the Sadducees, as recorded in Luke 20; 25. " But they which *shall be accounted worthy* to obtain that world, and the resurrection *from* the *dead*, neither marry nor are given in marriage (any more) neither can they die any more.

The expression, *from* the *dead*, implies a *separation;* for example, suppose you place your *right* hand upon your *left*, in a state of rest. In the act of *removing* your *right* hand *from* your *left*, you would of necessity separate them, and of course leave the *left hand* alone. So, in the resurrection of the dead, the *righteous* are removed *from* the *wicked*, and the *latter* left behind. I will here give an extract from the Apocalyptic sketches by J. Cumming, D. D., speaking of the peculiar distinction of the resurrection, he says:

I find the Apostle Paul saying: " If by any means I might attain unto the resurrection of the dead." Now, on looking at the English translation, we do not precisely understand the hope of the Apostle, for all will attain unto the resurrection of the dead: the just and the unjust must rise from the dead. Then how could this resurrection be an object of glorious hope to the Apostle, as distinct and separate from the hope of the rest of the world? Every scholar, or

rather every one that understands the rudiments of the Greek tongue, has only to open his New Testament, and he will find the Apostle's language is peculiar and distinct. His words are not, Ten anastasin ton nekron, but Ten exanastasin ton nekron; which means literally, "if by any means I may attain to the resurrection," not ton nekron, "of the dead," but that marked, peculiar, and well known resurrection, *from among* the dead." It is the most expressive combination of words you can possibly conceive; and shows that the Apostle understood that there was a resurrection peculiar to the people of God, and distinct from the resurrection of the unjust. Our Lord also speaks of this first resurrection, in language that plainly implies a distinction. In Luke 20; 35, the very same expression, Tes anastaseos tes ek ton nekron, "that resurrection, that one from among, or of the number of the dead." And thus I find John referring to this resurrection, as one well known and universally admitted, as if he said, "This hope, which Paul cherished in his trials—this, which is the subject of the Saviour's promise—this, which is the hope and the ardent expectation of his saints—this is not a strange, a figurative, or symbolic hope, but a substantial and a real one"—"this is that resurrection, that great one, from among the dead."

Of the *possibility* of a *literal* resurrection none should doubt, who admit the resurrection of the *son* of *man*. His *personal identity* was complete." *Touch* me *feel* me, *handle* me, he exclaimed, a *spirit* hath NOT FLESH AND BONES, as ye *see me* have." Luke 24; 38, 39. One writer affirms "that every epistle of every apostle, every author contemporary with the apostles, of the age succeeding the apostles, every writing from that age to the present, genuine or spurious, on the side of Christianity or against it, concur in representing the resurrection of Christ as an article of faith received without doubt by all who called themselves christians;" Paley's Evidences, p 294. Said Jesus, "Because I *live* ye shall *live* also." And nothing within the range of the universe is made more certain, nothing is more *sure*.

The distinguishing features of this doctrine then, are its Divinity, Order, certainty and its final results. And in reference to the latter, we remark that,

Immediately consequent on the *first* resurrection will come the final award of the power of an endless Life to the ransomed Saints. Full salvation through the mercy of God. Perfect deliverance from the thraldom of sin. The re-union of mother and child, Father and Son, husband and wife, and all sanctified friendships. The range of the New Earth, covered with glory and righteousness, and an unveiled view of the King in his beauty.

All these blessings are the legitimate results of a first resurrection! Dear reader! shall these results be yours? Oh! let me beseech you not to err as did Hymenius and Philetus, who knew not the scriptures, or the *power* of God. But be *sure* that you are numbered among those who believe to the saving of the soul.

Permit me to remind you that the word "Resurrection" occurs more than *forty* times in the scriptures, and invariably refers to a rising again of the *identic Body*. Indeed, every portion of the gospel recoganizes a resurrection of the *Body*, unless it is sublimated by human criticism. "And why should it be thought a thing incredible with you, that *God* should RAISE the DEAD?" Acts 26; 8.

Many essays have been written and much more has been said, by both theologian and classical scholar, explanatory of this important doctrine. Its consoling powers have been tested by the faithful of every age, and its life-giving assurances to the fainting heart, when sinking under the weight of present bereavement, have been felt and joyously cherished. Under its inspiriting influence, new birth has been given to Hope, and memory, when sighing o'er the grave of buried remembrances, has plumed afresh the wings of her faith, and found a sweet and balmy resting-place in the faithful saying, "all that sleep in Jesus, will God bring with him." And the precious theme remains still as exhaustless

es, and as blessed in its character as the eter-

nally flowing and unsearchable riches of Christ. Some of our modern schoolmen, have, in effect, labored to rob the resurrection of its pristine glory, while seeking to spiritualize its nature, and explain its true and literal character away. But, like a phœnix, it has again risen from its ashes, robed in new glory, and is now hovering triumphantly in mid-air over the neological artillery of its unscriptural destroyers.

I rejoice exceedingly to be able to declare that, in our own day, this soul-reviving doctrine is faithfully presented in multitudes of unfettered and unsectarianized pulpits, on both sides of the broad Atlantic; American ministers, side by side with their English brethren, are nobly striving to maintain this great cardinal doctrine, fair as the moon, clear as the sun, and glorious as an army with banners; may the blessing of God attend them until the verities of scripture shall banish from the minds of men the vain imaginings of purgatorial fire, and those transcendental illusions and platonic speculations which enter so largely into the religious belief of the accommodating progressionists of our age. The great importance of this doctrine is made more imposing by the anxious desire of Paul in regard to the Thessalonian church, "I WOULD NOT HAVE YOU TO BE IGNORANT, BRETHREN, CONCERNING THEM *which are* ASLEEP. Thessal. 4; 13.

"A *mystery* doth the Gospel show,
We shall ere long be changed below;
When from the *graves* the saints shall rise,
And their loud songs salute the skies.

O, quickly change each earthly clod;
Restore the image of our God;
Let universal nature sing
Praises to Christ, our heavenly king.

ESSAY X.

On the Kingdom of God.

The Kingdom of God! What are we to understand by the term? and how is it employed in the Scriptures of Truth?

By a *Kingdom*, we generally understand the *Dominion* of a *King*, or a *political division* of the *Earth*, comprising a *King*, subjects, and Domain. And I apprehend that the same definate signification is to be attached to the term "*Kingdom of God;*" which, when established, is to be composed of the same literal parts—the Glorified *Jesus* as *King*, the redeemed *Saints* as *subjects*, and the *New Earth as territory.*

There is, however, this difference: the *Kingdoms of Time* are *circumscribed, political*, and *Earthly;* whereas, *this Kingdom* is to be *Eternal, Theocratical*, and *Heavenly.* And unless all of the above-mentioned, and necessary parts, be present, in connection with certain *fixed principles*, to govern, order, and arrange them, no such structure as a *kingdom* can *properly* be said to exist. In making this statement, I am aware of the position I assume; and, notwithstanding the charge of Dogmatism, to which I am exposed, feel perfectly willing to abide the issue with the candid mind.

The majority of Christendom agree with Harris, that the *Kingdom of God* was intended to resemble, *at first*, "an imperium in imperio, a dominion of principle and affection, flourishing amidst the kingdoms of the world, like the verdure of Paradise set in the desert; but in the *end*, as Bacon describes the prevalence of a far different principle, 'it bringeth in a new primum mobile, that ravisheth all the spheres of government;' forming from first to last, in the eyes of the world, an anomaly of government."

This is beautifully expressed, but, I apprehend, wrongfully applied; the same writer supposing the *visible church* to be Messiah's Kingdom. If this application, however, be correct, why, then, the term is employed in a mystical sense, and we must inevitably come to the conclusion, that the people of God have *already* become the recipients of its superabundant grace and power. We must also regard the *church militant* as the visible manifestation of that kingdom on *Earth.* Query—which *is* the kingdom? The *Church* of *England!* or the *Church* of *Rome!* Simply regard the *visible church* as the *school of preparation,* where the *principles* of the Lord Jesus are, or *ought to be,* instilled into the minds of those who desire eventually to become *subjcets,* or *inheritors,* of the kingdom, when complete in all its parts, and you avoid the dilemma. Besides, the church on Earth is composed of *Flesh* and Blood. Yes! *corruptible flesh* and *blood,* notwithstanding the regenerating influences of the spirit on the mind and character of the converted man; and Paul declares that such flesh and blood "*cannot inherit* the *Kingdom* of *God;*" [1 Cor. 15; 50,] plainly intimating the absolute necessity of *immortality* in a *future state,* as a pre-requisite to the kingdom in question.

Do not feel surprised at my obvious disregard of this popular, and almost universal signification, which *divines* have attached to the term; for no view, however congenial to our mind, is worthy of *belief* unless it can be sustained in harmony with the *word of God.*

I will now examine some of the foundations which are said to uphold this view, as well as the *Interior Meaning,* adopted by many of the schools.

The term "Kingdom of God," occurs about seventy times in the New Testament, and is variously illustrated.

It is said by Jesus to resemble a *grain of mustard seed.* Luke, 13; 18, 19. This apparently worthless little seed was taken by a man, and "cast into his garden," or "sowed in his field," and left there to *die.* When lo! suddenly, being drawn by the genial influence of the sun, and *quickened* by

the dews of heaven, it grew up into *Life* and *foliage*, forming a grateful resting place for the fowls of heaven. And in the process of sowing, with the growth and perfection of the mustard tree, we are to behold a *likeness* of the Kingdom of God.

The mustard seed, I suppose to represent *Christ.* By the process of *sowing*, I understand the *preaching* of Christ, as the precious seed of the gospel; planted in his death, and germinating in the power of his resurrection. The Fowls of Heaven, may refer to *believers*, who, receiving the *doctrines of Christ*, flock towards the "true vine" for shelter; and by means of the re-vivifying influences of the divine spirit, *grow* into an holy union with the parent Tree, and, feeding upon its fructifying manna, are prepared, nourished, and sustained thereby; so that, having *grown up* into the *perfect stature* of men and women in Christ, they become entitled to a triumphant resurrection, after the manner of Christ, and are thus qualified for the reception of a glorious immortality, as *subjects* of the *Kingdom of God.* And thus, after the example of *Christ*, and the *mustard seed*, the Lord Jehovah has ordained, with few exceptions, that his earthly children shall pass through the mysterious change of Death, preparatory to entering upon their new and higher Life.

The Believer dies—around him they spread the drapery of woe—he sleeps in Jesus—and his *life* is hid with Christ in God. When, lo! suddenly—on the morning of the Resurrection, "in a moment, in the twinkling of an eye," the sun of righteousness shall arise, with healing in his wings, call from the heavens above, arouse his chosen from their slumbers, *quicken* their *mortal* Body, and cause them to *come forth*, and "grow up like calves of the stall." Then will be seen the "King in his beauty," and the saints in their raiment of white; while all the ransomed hosts of Immanuel will feel the blessedness, and gaze upon the Glory of God and the Lamb, amid the translucent splendors of the gorgeously jewelled palace of the New Jerusalem City, with

her golden walks, and gates of pearl, and streams of living water. Rev. 21. The *Earth*, also, will be restored to its Edenic beauty; and, having been cleansed from its defilements, will constitute the *territory* of the Kingdom of God, and its grassy slopes, embowered in glory, will again be pressed by the footsteps of God, angels, and men. The *mustard seed* will then have become a great and perfect Tree; "the Glory of God will cover the Earth, as the waters now cover the sea."

"And again he said, Whereunto shall I liken the Kingdom of God? It is like *leaven*, which a woman took and hid in three measures of meal, till the whole (i. e. of the measures) was leavened." Luke, 13; 21, 22. This *leaven*, I understand to represent the *quickening power*, by means of which the Lord Jesus would prepare and organize the subjects of his kingdom, and finally raise them from the dead. The *three measures of meal*, which received the deposite of leaven, I understand to represent that portion of the human family who would become the happy recipients of God's quickening power. The measures are limited in number; hence we are to infer, that but a few, when compared with the millions of earth, will eventually become inheritors of that kingdom. The world, therefore, never will, it never has, become entirely subjected to the claims of Christ under its present organization. The characters who enter the Kingdom of God, must cordially embrace the principles of "righteousness, peace, and joy, in the Holy Ghost," graduate with heavenly honors in the school of preparation; and having obtained the *diploma*, or "*witness of the spirit*," must, as faithful and devoted practitioners, after the example of the "Great Physician," point mankind to the *Great remedy*, which is provided in the Gospel, for the radical cure of all moral disease. The *spirit of God* is the Great remedial agent, and the *Word of God* contains directions, in all cases, for affecting a permanent cure. Come, then, to the Fountain of Life, and be made whole.

But what was the impression produced by the parable of the "*leaven*" on the minds of the people? "Then said one unto him, Lord are there *few* that be saved? and he said unto them, *Strive* to enter in at the strait gate: for *many*, I say unto you, will seek to enter in, and shall not be able. * * * * There shall be weeping and wailing and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets *in the Kingdom of God* (not the Kingdom of God in them) and you yourselves thrust out. And they shall come from the east, from the west, from the north, and from the south, and shall *sit down in the Kingdom of God.*" vs. 28 to 29. By the language of the Saviour, the mind is carried forward with irresistible force to the conclusion, that the *Kingdom of God*, for which all sought a resemblance in the parable of the leaven, was yet future, and only to be enjoyed under another dispensation after the resurrection and glorification of the worthies enumerated in the text, who are to assemble from every point of the compass, and sit down together in the presence of their King. And still further proof of the correctness of this view, may be gathered from 13, 14, 15 vs. 14 ch. Luke. "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed (not at death) but 'at the *resurrection of the just.*' And when one of them that sat at meat with him heard these things, he said, Blessed is he that shall eat bread *in the Kingdom of God.*"

And thus we perceive, that the privileged hearers of Christ, received the impression from his teaching, that the *Kingdom of God* was to be *entered*, and bread eaten *therein* (not in this life) but *after* the *resurrection*, when the just should be rewarded for their labors of Love. Our view receives additional confirmation from the solemn charge of Paul to Timothy. "I CHARGE thee before God and the Lord Jesus Christ, who shall *judge* the *quick* (i. e. the living) and the *dead* (i. e. those who sleep in Jesus) when, at his *appearing*, and HIS KINGDOM." 2 Tim. 4; 1. From this language

we learn that the judgment, or acquittal of the living believers—the resurrection and consequent immortalization of the dead in Christ—the apocalypse of the Lord Jesus—and the organization of his kingdom, are cotemporaneous events; and we think it fair to infer that the three first-mentioned of these events must absolutely transpire, in the most *literal* acceptance of the terms, prior to the full manifestation of the *Kingdom of God*; for, being comprehended in, and necessary constituents of that kingdom, as we have before observed, without them, no such structure can exist. There were many Pharisees, however, under the ministry of Christ, as there are divines and teachers in our day, who disliked the promulgation of sound doctrine in relation to the Kingdom of God, and some of the former came to Jesus reprovingly saying, "Get thee out and depart hence; for *Herod* will kill thee." Wherever the Saviour travelled—in whatever place he preached—the Pharisees murmured at his doctrines. Passing through Samaria and Galilee, on his way to the city of Jerusalem, some Pharisees demanded that he should tell them when the Kingdom of God would come. In other words, they desired to know when Christ purposed to make that Kingdom manifest, in accordance with their ideas (viz.) by ascending the Jewish throne—surrounding himself with Jewish armies, and subduing the Romans to the Jewish yoke. He answered them, and said: "the Kingdom of God cometh not with observation, (such you imagine) neither shall they say, Lo, here! (to its tinselled trappings, gaudy equipage, and outward display) or, Lo, there! (to its steel-clad armies, fighting towers, battering-rams, and blood-stained victories.) For, behold! consider—the Kingdom of God (or its embryotic elements) is in the midst of you, or within your borders, or *among* you. Here am I, its destined King. These, my disciples, standing in your midst, (and all like them) are to be its subjects—and this earth, whereon we tread, is its promised territory." Luke 17: 20, 21. Then turning away from the Pharisees, (who, by reason of their want of correct information concerning the

time foretold by the prophets, when the Kingdom of God should be established, virtually "shut up" that kingdom, forfeiting its anticipatory blessings themselves, and forbidding an entrance unto others,) Christ addressed himself unto his disciples: "The days will come when *ye* (in like manner) shall desire to see one of the days of the Son of Man, (or my kingdom) and ye shall not see it." Why not, Lord? Because, as a *nobleman* I must go away into a far country and receive that kingdom, and return to possess it, and long before the opening heavens shall reveal me in judgment, you will have passed away. "And they shall say to you, see here! or, see there: go not after them nor follow them, for as the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day. 22, 23, 24 v. We are led, therefore, to believe that Christ framed his remarks for the benefit of two classes of hearers; to the Pharisees he gave an explanatory *rebuke*, and to his disciples, an explanatory *caution*, and at the same time directed the faith of both to the revelation or *unveiling* of the *Son of Man* (not his spirit) as the *time* when the *Kingdom of God* should come, and I confess my inability to trace the slightest *resemblance* between the murmurings of the self-righteous Pharisees, and the appointed character of those regenerated and humble believers, as described in the Word of God, who are to have an abundant entrance administered unto them *into* the *Kingdom of God*. We are not furnished either with any direct or indirect evidence, from which we might infer that their Pharisaical actions were governed, influenced, or even sanctioned by the *principles* of that kingdom. The Pharisees also were *flesh* and *blood*, (in the sense adopted by those with whom we differ) they were *opposed* to Christ, and disputed his Messiahship, and come therefore, under the proscription of Paul (viz) "*corrupt flesh* and *blood*, which the apostle affirms, *cannot inherit the Kingdom of God*. Cor. 15; 50, (notwithstanding the *averment* of both *Clergy* and *Laity* to the contrary.) But again—in the expression, Be-

HOLD! addressed to the outward senses of the Pharisees, the Saviour appears to have referred their observation to some *external likeness* of his Kingdom, which they might then *see* among them; a sort of comparison. For, it would be quite unreasonable to suppose that such an expression could refer to an *interior life*, or *work of grace*, wrought upon the *hearts* and *consciences* of men, whose *evil* doings had forced the Son of Man to exclaim, "WOE, unto you, *Scribes* and *Pharisees!*"

The idea that those hypocritical stumbling-block scould have *beheld* or *seen*, had they so desired, any signs of a progressive march towards maturity in holiness, *within themselves*, is, to say the least, very unscriptural, if not extremely absurd. For, be it remembered, the question in dispute, was propounded by the *Pharisees*. "And when he was demanded of the PHARISEES when the Kingdom of God should come, he answered THEM, and said, &c. Luke 17; 20. If however, the Pharisees *possessed* the Kingdom, the people of God cannot—never will—for the former class are declared to be hypocrites, false exacters of tithes, and dupes of Satan, whereas, Christ and his children can have no concord with the *forces* of Belial. "For I say unto you, That except your righteousness shall exceed *that* of the Scribes and *Pharisees*, ye shall in *no case* enter into the Kingdom of God." Matt. 5; 20 and Matt. 23d ch. These and other considerations have induced me to reject the usual, and to my own mind, *forced* and *erroneous* construction of the passage in question, which, under what is denominated the spiritual exegesis, necessarily constitutes the *Pharisees possessors* of the Kingdom.

We, therefore conclude, that in the answer of Jesus, these blind questioners were referred to an *embyotic resemblance* of the Kingdom, then in their midst, as we have previously observed, while the *disciples* were pointed to the second personal advent of the Son of Man, as the eventful period destined to usher in the glorious manifestation of the reign of Christ in his kingdom, amid his Saints on a regenerated earth.

By confounding things which differ, we very frequently arrive at wrong conclusions. Hence the imperative necessity of prayerfully analyzing our views of biblical truth, in the light of *scriptural* usage of terms. "The Bible author must be its own interpreter." Any departure from this absolute rule will so bewilder and bedim our perception of divine truth, as to lead, and eventually lose us among the multitudes who are roving about amid the fogs of theological mysticism; or number us with the transcendental philosophers of the age, who "rush where angels dare not tread."

By this popular pulpit extreme, and unwarrantable method of confounding things that differ, the *gospel proclamation* or glad tidings *concerning* the Kingdom—the *church*, or school of preparation for the Kingdom—*Righteousness, Peace and Joy*, the actuating principles, to govern the life and conduct of those who desire to become *subjects* of the Kingdom (thus receiving its earnest or fortaste in this life) by employing a system of neological accommodation, *each*, and *all* of these *parts*, distinct in themselves, yet necessary as a whole, are *separately* defined to be the *Kingdom itself;* whereas, they only form constituent parts of the same: and, in this way, a *mystical indefiniteness* is attached to the term. Beware, therefore, of loose interpretation. But, say some, we regard the *church* as the Kingdom of God. Very well. Was the church of Christ *within* the *Pharisees?* To avoid the dilemma, we receive a negative reply and a doubtful affirmation. No. But the Pharisees were *within* the church! Adopt this view, and you destroy at a blow the *interior meaning* which is so universally attached to the Saviour's reply—"Behold! it is *within you.*" To evade this difficulty, a new position is assumed, and we are told that *Christ* is the Kingdom of God. But unfortunately for this idea, if Christ, the *Hope* of *Glory*, (not *the Kingdom*, by the way,) was formed in those "whited sepulchres," they were *ignorant* of the fact; and, the declaration of scripture, "Know ye not that the *unrighteous* shall *not inherit* the Kingdom of

God," must have been exceptionable in their case, for of all the unrighteous ones, it would seem that they were the most unrighteous. And such arguments, or assertions rather, are like a rope of sand, touch them, and they disappear.

Said the Lord Jesus on one occasion, "It is easier for a camel to go through the eye of a needle (a small gate in Jerusalem by that name) than for a *rich man* to *enter* into the Kingdom of God." Matt. 19; 24. Now, if the *church* is the Kingdom of God, then this important observation cannot be true, for there are numbers of *rich men* included among the membership of the visible church. But, explains one, The affirmation of Christ refers not to the *nominal*, but to the *true* church! Quere. To which institution did the *Pharisees* belong?

The more the question is argued in such light, the more horns to the dilemma, and to my mind, they are infinitely more bewildering than the horns of Daniel's wild Nondescript.

"Fear not, *little flock*," said the blessed Jesus, "It is your Father's good pleasure to *give you* the Kingdom." Luke 12; 32. What are we to infer from this language, other than that the Kingdom was at that time a gift of the future? And in the connexion, the little flock are admonished to have their "loins girded," and their "*lights burning*," like unto men who *wait* for the "return of their Lord." But who are the *little flock* here addressed? Hearken, my beloved brethren, "Hath not God chosen the poor of this world, rich in faith, and *heirs* of *that kingdom* which he hath *promised* to *them that love him*." James 2; 5. Here we find the Kingdom spoken of as something *distinct* from the *indwelling* love of God, and as a *promised gift* to the chosen poor, who are *heirs* in this life, and who will be *inheritors* in that which is to come. "Blessed are the poor in spirit, for their's (by promise) is the Kingdom of heaven." Matt 5; 3. "And when the chief shepherd *shall appear*, (not before that time) ye shall receive a crown of glory that fadeth not away." Peter 5; 4. Said Jesus to his *disciples*, "I appoint unto you

a kingdom—nor I appoint a kingdom *in you* or in you a kingdom, but I appoint *unto you* a kingdom, as my Father hath appointed unto me." Luke 22; 29, 30 What kingdom was this which the Almighty Father *appointed* unto Christ? For an answer to this question, read attentively Dan 7; 13, 14, and compare with 27th v. Also with Rev. 5; 14 and Rev. 11; 17. "And *thou*, (Jesus) O, tower of the *flock* (i. e. believers the stronghold of the *daughter* of Zion, *unto thee* shall it come, even the FIRST DOMINION; (i. e. mankind and the earth) the kingdom shall come to the *daughter* of Jerusalem," (i. e. the church of the first-born.) Micah 4; 8. "And Saviours shall come up on *Mount Zion*, to judge the Mount of Esau, and the *kingdom* shall be the *Lord's*." Obediah 1; 21. It was for the *setting up* of this Kingdom that Jesus taught his followers to use that sublime petition: "Thy kingdom come, and thy will be done *on earth*, as it is done in heaven.

But again—when discoursing with Nicodemus, a master in Israel, the Lord Jesus gave him to understand, that, notwithstanding the ancestral claim of his brethren, the Jews, (that they were the peculiar people of God, the only legitimate descendants of Abraham, and consequently the rightful heirs of the Kingdom of God) that they, in common with all men, must be born again by the renewing power of the spirit ere they could *see* that kingdom or with Abraham and the redeemed enjoy its promised blessedness. What! exclaims the astonished Israelite—can a man be born again when he is old? "Verily! verily! I say unto thee, except a man be born of *water* and the *spirit*, he cannot *enter* the Kingdom of God." In other words, repentance, faith, and baptism, are pre-requisites to receiving the witness of the spirit, which, if kept until the end, will quicken the believer's mortal body, and raise him up at the last day in order to *inherit* the Kingdom of God.

"From the days of John the Baptist, the Kingdom of Heaven suffereth *violence*." Its *territory* being usurped by the kingdoms of the world, its *king* despised and rejected of

men, and its *subjects* calumniated and oppressed; and this state of usurpation and violence will continue until he whose *right* it is, shall take unto himself his great power, and reign—reign before his *ancients*, gloriously!

John, as the forerunner of Jesus, was *violently* put to death. Of Christ, it was said, "This is the *heir*, come, let us *kill him*, and the *inheritance* shall be ours. Destruction, martyrdom and death, for upwards of thirteen centuries, followed the footsteps of his adopted children, and, except those days of extermination had been shortened, no flesh could have been saved. But he who ruleth in the heavens, made bare his arm on earth; the flood of persecution was stayed—the awful crevasse was stopped, and the day of Triumph is now at hand, when, clothed with the brightness of supernal glory, the anointed king shall desend upon the holy hill of Zion, and the *earth* be filled with righteousness, as the waters now cover the sea. Lord, hasten the hour, return to thy waiting bride amid the spicy mountains of paradise restored, and the gardens of the angels, where the sons of God delighted themselves with the children of men. O, make the place of thy feet glorious, and assume thy throne, saying, "come ye blessed of my Father, ye champions of my cross, ye heralds of my advent, ye faithful stewards, come and *inherit* the kingdom prepared for you from the foundation of the world." Matt. 25. 34.

"How bright the vision! O, how long
Shall this glad hour delay?
Fly swift around, ye wheels of time,
And bring the welcome day!"

ESSAY XI.

On the New Heavens and New Earth.

——"And he said unto me, Write: for these words are true and faithful. * * * * He that *overcometh* shall *inherit these things.*" [See marginal reading]. Rev. 21; 5,7. What things, would be the proper and very natural interrogation of the person interested, am I to *inherit?* and in great condescension God hath *revealed* them unto us, by his spirit, at the mouth of his prophets, through his word; so that we are, from these sources, enabled to gather a full and gracious reply. The Revelator, after having paraded before us, in solemn language and dread array, the inauguration of the final judgment, and unrolled before our minds the terrible pageantry and awful summonings of Eternal justice, clothing the majestic and world-converging scene with all the material grandeur of the universe, snatches us away from the yawings of the burning lake, (lest the sight, in its appalling reality, should overpower our senses, and leave us in despair,) and fixes our astonished contemplation upon the serene altitudes of the heavenly world, and the final inheritance of the redeemed. "And I John *saw* a New Heaven and a New Earth: for the first *heaven* and the first *Earth* (with all their defilements) were passed away, and there was no more *sea*, (affording abundance of space for the "great multitude," which *no man* could number, and which sceptics allege the present territory of the Earth's surface could not contain,) and I John *saw* the *holy city* New Jerusalem, coming down from God, out of Heaven, prepared as a bride adorned for her husband. And I *heard* a great voice saying, Behold the tabernacle of God is with *men*, (on the New Earth, not in Heaven) and he will dwell

with them, and they shall be his people, and *God himself* shall be with them, and be their God. And God shall wipe away all *tears* from their eyes; and there shall be no more *death*, neither *sorrow*, nor *crying*, neither shall there be any more *pain:* for the former things are passed away. And he that sat upon the throne said, Behold I make *all things new.*" Mark!—not all *new* things, but bring about the *restitution* of *all things*, spoken by the mouth of all the holy prophets since the world began. See Acts, 3; 20, 21, and compare with Rev. 21; 1 to 5, above. But do any of the prophets speak of a new Heaven and new Earth, as the abode of the Redeemer? We reply, that the prophet *Isaiah* introduces them as such, in his 65th chapter, commencing at the 17th verse: "For, behold, I create *new heavens* and a *new Earth.*" To assert here that the prophet refers to the *creation* of new and corresponding *states* of *mind* in the believer, is loose, dogmatical, arbitrary, and absurd, and is without the least warrant from scripture; besides, to carry out the notion, the believer must have a "new *heavenly* state of mind," as well as a "new *earthly* state of mind: the *latter* is possible, and desirable; but the former, however desirable, seems to be impossible, inasmuch as the creation of a *new heavenly* state of mind supposes the pre-existence of an *old heavenly* state of mind; and such a supposition appears to me to be placing the Infinite Jehovah in a very unfortunate position—nay, it is trifling with his word. And the idea of a *new moral heavens*, and, of course, *new moral Earth*, is little, if any better. First prove the *heavens* to be *immoral*, and show the connection between *Earth* and MORALITY, (the one belonging to materialism, and the other to ethics) before advancing such a view. Study the following quotation attentively: "And Thou, Lord, in the *beginning* hast laid the foundations of the EARTH; and the HEAVENS are the work of thine hands. *They* shall perish, but *thou* remainest; and *they* shall *wax old* as doth a *garment*; and as a *vesture* shalt thou fold *them up*, and *they* shall be *changed.*" Heb. 1; 10, 12. In other words, they shall be

"*made new.*" "Nevertheless, we, according to his *promise,* (in Isaiah) look for *new heavens* and a *new earth, wherein dwelleth righteousness.*" Peter, 3; 13. Mark—not a righteous state of mind and heart, for the new heavens and a new earth to *dwell* in, but the "purchased possession," or material Globe, made new, fitted, and prepared, as the everlasting inheritance of the saints in light, when the *Glory* of God will cover the *Earth* as the *waters* now cover the *sea*—literally, visibly, and triumphantly; for as now no man can roll back the resistless tide of Ocean waters; so then, onward—sweeping onward—unceasing and full, will continue to roll, the life-inspiring waves of Jehovah's Eternally resplendent and overflowing, earth-enveloping Glory. Yes, visible Glory! increasing Glory!! and perfect Glory!!! Its first rays are seen at the epiphany of Jesus, assimilating the saints to his own *Glorious* image. It increases at the descent of the Great City, the Holy Jerusalem, out of Heaven, from God, "having the *Glory* of God: and her *light* was like unto a stone most precious, even like a jasper stone, clear as crystal." It is more perfectly displayed when the sun and moon are confounded, and the jewelled *city* of the New Earth receives the Lord God Almighty and the Lamb for its *Temple,* and the *Glory* of God lightens it, and the Lamb becomes the *light* thereof, and the *nations* of *them* which are *saved* walk in the light and warmth of its heavenly beams. Rev. 21; 10, 11, 22, 24. Add to this exhibition of Glory, the pure river of water of life, proceeding out of the *very* throne of God, and the *trees of life,* one in the midst of the golden street, and one on either side of the river, yielding twelve manner of immortal fruits every month, their very leaves possessing healing virtues, the absence of the curse, and the presence of the Lamb, together with the fact that the redeemed shall *see his face,* (which will be heaven itself) and have his *name* in their foreheads, (as the signet of his love) no nights of darkness, or waning sun, but a reign of uninterrupted rest, pure enjoyment, and ever-increasing blessedness, and you have a state and condition of things, the

realization of which will infinately transcend the most glowing imaginings of the sanctified mind, or the loftiest conceptions of intellectual desire. Ransack the history of the world—assemble her sovereign rulers, Kings, Pontiffs, and Emperors, from Nimrod, the founder of Babylon, to the reigning arbiters of earth's political destiny in the present age—drink in the soul-inspiring music of their parading batallions—lift the veil from off the dim shadows of the past, and gaze out upon the distance of time—survey the myriad hosts of steel-clad warriors in their marchings, and counter-marchings, as they gleam lustrously beneath the electric flashes of the sun—count the number of golden palaces as they tower heavenwards in the rear—examine the concentrated splendors of industrial display, as deposited by all nations within the crystal enclosure of the 19th century—walk, on *this* side, beneath those awe-inspiring Temple Domes, and on *that*, ascend the Pyramids and snow-capped mountain summits to gaze upon the scene below—and yet your "eye hath not seen, your ear hath not heard, neither hath it entered into the heart of man to conceive (or give life) to the *things* (i. e. the all things) which God hath prepared for them that love him." 1 Cor. 2; 9. One look from the radiant countenance of the "King of Kings" and "Lord of Lords" will transfuse into every ransomed soul such an "exceeding and eternal weight of Glory," as to eclipse forever "the things which are seen, and temporal," so that they shall no more "come upon the heart, or be desired." "There will be one Glory of the sun, and another Glory of the moon, and another Glory of the stars: for one star differeth from another star in Glory." But *Christ* will be the great central luminary—the object of celestial attraction, and the glorious constellation of unfading light. And O! what a spectacle of moral grandeur and material perfection will the New Heavens and New Earth present to the eye of the redeemed! In the language of the eloquent Dr. Chalmers, when discoursing upon the same topic, "It altogether holds out a warmer and more alluring picture of

the elysium that awaits us, when told that *there* will be beauty to delight the eye, and music to regale the ear. * * * * There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism—and we do hail the information * * * * that after the dissolution of its present framework, it (i. e. the earth) will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—and that instead of being translated to some abode of dimness and mystery, so remote from human experience, as to be beyond all comprehension, we shall walk forever in a land *replenished* with those sensible delights, and those sensible glories, which, we doubt not, will be most profusely scattered over 'the New Heavens and the New Earth, wherein dwelleth righteousness.'

"There will be a firm Earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of *these*, but by the absence of *sin*, that the abodes of immortality will be characterized. * * A great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of *sin* and *materialism;* proving, that when once sin is done away, it *consists* with all we know of God's administration, that *materialism* shall be perpetuated in the full bloom and vigor of immortality. * * We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid, perhaps, than those we shall hereafter wear." Chalmers' Works, vol. vii. pp. 290, 291, 292, 293.

"A Paradise unparched by summer heats,
Unvisited by autumn's chilling frosts,
Unwept by winter's desolating storms,
Where breezes, birds, and gushing fountains weave
The hymn of heaven, where myriad roses blow
As bright as if they were the images
Of stars reflected back to their own skies—
A Paradise where gentle angels come
To hold communion with thee, and where God
Walks as of old he walked in Eden's bowers."

Now, I am well aware that such views are at variance with the popular opinion of the day, which regards "*Heaven above*" as the "*rest remaining* for the people of God." And this is, *indeed*, the *spirit's temporal* haven until the hour arrives when "The Lord my God shall come, and all the *saints* with thee." Then will it be said, "The Lord *is King forever and ever*: the heathen are perished out of his *land*." Ps. 10; 16. "For evil-doers shall be cut off, but they that wait upon the Lord, *they shall inherit the* EARTH." Again: "The righteous shall *inherit the land*, and *dwell therein forever*." Ps. 37; 9, 27. Thus the saints do not *inherit* the *land* of *peace* until "the wicked are cut off." (see 34 v.) This language cannot apply to the present life; first, because all God's people are "strangers, pilgrims, sojourners;" and secondly, because "They that say such things, *declare plainly* that they SEEK a *country*." Heb. 11; 13, 14. It cannot have been said of "Heaven above," because there are *no* "*evil-doers*" there, and consequently, none to "cut off." It must therefore refer to the "*heavenly country*," the "*better land*," the "*dominion* UNDER *the heaven*," which are synonyms of the "*New Earth*," spoken of by *Isaiah*, *Peter*, and *John*. The saints also reign *with Jesus*, and *Jesus reigns* on the *New Earth*. They also *reign* when *he reigns*, and he does not take unto *himself* his great power and *reign* until after the sounding of the seventh angel, whose voice, rising to a tempest tone, thunders through the vast concave of heaven, penetrates the silent mansions of the dead, and introduces the assembled universe to the solemnities of the eternal world. See Rev. 5; 10, and 11; 15, 18. And then "the EARTH, (by means of the resurrection) shall be made to *bring forth* in one day—and a *nation* (of redeemed saints) be *borne at once!*" "For as the *New Heavens* and *New Earth*, which I will make, shall remain before me, saith the Lord, so shall your seed (believers) and your name (of righteous people) remain." Is. 66; 8 and 22 v. The system of interpretation, which assumes that the "*New Heavens* and *New Earth*" are symbolic, is open to very severe criti-

cism, and savors more of "*German Neology*" than *sound scriptural* exegesis; and emanates from the *Book of Theological discoveries*, rather than from the Bible of revealed Truth.

"O, *the* amazing change!
A World created new!
My thoughts with transport range,
The lovely scene to view.
Thee, Lord divine, in all I trace;
The work is thine—thine be the praise.

O, when, Almighty Lord,
Shall these glad scenes arise,
To verify thy word,
And bless our wondering eyes?
That *Earth*, with all her tongues, may raise
United songs of ardent praise."

ESSAY XII.

On the Signs of the Times.

That there is to be a judgment day, or final assize, seems irrefutably demonstrated by that inspired declaration of the Apostle Paul, wherein he affirms that "God *hath appointed a day* in which he will *judge* the world in righteousness by that man (Jesus Christ) whereof he hath given assurance (or offered faith) unto all men, in that he hath raised him from the dead." Acts 17; 31.

And the very age in which we are living, appears to be marked out by the finger of prophecy, as the distinguished epoch that is destined to witness this solemn and momentous scene.

But what are the evidences upon which such a belief is based, and where are they to be found?

We answer, that the evidences, from the study of which, we arrive at this startling and overwhelming conclusion, may be comprised under six classes or heads, and are to be found in the Word of God.

In the first place, we are furnished with *historical evidences*, or the outlines of the four universal dynasties, brought to view, principally in the Book of Daniel.

2ndly. There are the *chronological evidences*, or prophetic numbers, derived from the same source, in connexion with the Book of Revelations.

In the 3d place, we have the *moral and religious evidences*, or peculiar and degenerate state of the church and world.

4thly. The *intellectual and scientific evidences*, or cultivated and comprehensive reason, embracing the rapid strides of religious, literary, scientific and mechanical knowledge.

5thly. The *celestial evidences*, comprising signs in the sun, moon, and stars.

And lastly, evidences of a *terrestrial, miscellaneous*, and *discursive* character.

My remarks on each class of evidence as mentioned above, will necessarily be restricted, inasmuch as any one class would require that an entire Essay should be devoted to its exemplification, and the importance of its bearing as a *portentious sign* upon the future destiny of the present confessedly enterprising and mammon-loving age.

By noticing each class of evidence in consecutive order, we hope to refresh the memory of the *expectant* christian, and "stir up the *pure* mind by way of remembrance." We also aim to interest the unconvinced, or such as are strangers to "a knowledge of the *truth*;" and, we sincerely pray, that both classes of persons may attentively consider each class of evidence in all its fullness, during the hours of leisure and reflection. Should any reader feel disposed to avoid the responsibility of "searching the scriptures," under the plea of "*no time, and want of opportunity*," let me remind such that, *men of thought* and *piety*, many of whom shine as *stars* in the christian firmament, and who, I have no doubt, will shine forth in the "Kingdom of God" forever and ever, having *found time*, and *made opportunity*, record it as their honest conviction, that these great lines of prophetic waymarks, all cluster in *fulfilment* somewhere within the limits of the present age, and will, ere long, converge upon the *dial of time*, mark the last minute in the last hour, and call forth the *last stroke* in the *judgment knell* of a *time-serving world*.

We will now consider the evidences in point.

1st. The *Historical Evidences*. With this class, every professing christian ought to be familiarized, and upon the occupant of the pulpit rests the duty and responsibility of faithfully educating his hearers in the *outlines* of *sacred history*.

Under this head we should class the *four universal monarchies*, described in Dan. 2; 31, and onward, under the ex-

pressive symbol of a metalic image, a ponderous combination of gold, silver, brass, iron, and clay. These metals, in their humanic form, are interpreted by the beloved prophet, to signify the future dynasties of earth which should arise in succession after Great Babylon. The object in representing them, is brought to view in the 28, 29 v; to "show the *King* what should come to pass *hereafter*, and what should be in the latter days."

The reason of showing them to the *King especially*, was not because he was the *favourite* of heaven, but simply that "*he might know the thoughts of his heart*," and be rebuked for their profanity.

The king, in his arrogance and ambitious pride, persuaded himself that the imperial splendours of his throne would outlive the ravages of time. That Great Babylon would exist forever as "*an eternal city.*" And Nebuchadnezzar was not the *last* to reason thus presumptuously; for, notwithstanding *his signal* punishment, and the manner in which the "King of Kings" humbled the lofty pride of his *golden empire* in the dust, the *Papal rulers* of the *mystic Babylon* have done more. They have, for ages, invaded the rights of heaven, by assuming to themselves the prerogatives of Deity alone, and to this day declare that Rome is an "*eternal city.*" And a more terrible punishment than that inflicted upon the Babylonian monarch, awaits their guilty deeds.

But again—the division of the fourth or Roman monarchy, between A. D. 356, and 483, into ten minor kingdoms,* as pre-figured by the feet and toes of the image, is worthy of

* Between the years, A. D. 356 and 483, the Roman power was divided into 10 divisions, or kingdoms, as indicated by the 10 toes; they were:

1.	Huns	....	In Hungary	....	A. D. 356
2.	Ostrogoths	....	In Mysia	....	" 377
3.	Visgoths	....	In Pannonia	....	" 378
4.	Franks	....	In France	....	" 407
5.	Vandals	....	In Africa	....	" 407
6.	Sueves	....	And Alans in Gascoigne & Spain		" 407
7.	Burgundians	....	In Burgundy	....	" 407
8.	Saxons	....	And Angles, in Britain		" 476
9.	Heruli	....	In Rome and Italy	....	" 476
10.	Lombards	....	In Germany	....	" 483

consideration because it is a notable fact in the History of the World. It sustains the character of Daniel, also, as a *true prophet*, and upholds the inspiration of the Word, for no merely human foresight could have predicted such an event. We might also refer to the 7th ch. of Daniel, where four "*nondescript* beasts are selected from the animal kingdom, in order to portray more in detail the distinguishing features and destructive character of the same great dynasties. Two wings and the majesty of a *Lion* are given to the *Chaldeo-Babylonian* Empire. An elevated side, three ribs, and the ferocity of a *Bear* to the *Medo-Persian* Empire. Four heads, four wings, and the celerity of a *Leopard* to the *Grecian* Empire. And terrible strength, iron teeth, ten horns, and *soul-crushing power* were the characteristics of the Fourth Beast, or *Imperial and Papal* Rome. And in connexion with this power, we are furnished with the rise and fall of the combined civil and ecclesiastical Roman polity, which is appropriately represented by an *ocularized* horn. And its *seeativeness* has been acknowledged by every nation on the face of the globe. But a century or two back, the fiery glare of its blood-shot eyes, and the hideous roar of its sepulchral throat, caused the lovers of Jesus to tremble and hide themselves in the mountain fastnesses and damp caverns of earth. Upwards of fifty millions of victims felt the awful grindings of its "*great iron teeth.*" The ministers of the cross fell, thick as the "stars of Heaven" before the mighty pushings of its "*exceeding dreadful*" horns. Kings trembled at its nod, and prostrated themselves in silent obedience at its feet. The inhabitants of earth reeled to and fro in keeping with its unholy stagger, and rivers of human gore flowed by reason of the desolating *stampings* of its power. But, blessed be God, its *strength* has waxed feeble. Its *eyes* have become dim with age and iniquity. Its *horn* is rotting at the root. Its vitals are being "consumed by the spirit of Christ's mouth." Its limbs bend beneath their accumulated load of corruption and guilt. and the hour is fast approaching when its hideous, bloated, and licentious

form shall be consigned to the "*burning* flame." Much more might be said, but we must not enlarge. This class of Historical evidences, when considered in connexion with its fulfillment more in detail is powerful and convincing, because it is undeniably true. All discerning minds admit its force. And none, we apprehend, can successfully refute the application we make of its fulfilment. That the Four monarchies of Babylon, Medo-Persia, Grecia, and Rome have existed and borne sway over the earth, all standard historians agree. That Rome was divided into ten kingdoms, between A. D. 356 and 483, is also admitted, and that *thirteen centuries and a half* have rolled away since the division, is too obvious to require proof.

The only legitimate conclusion then, to which we can arrive, appears to be, that the "*stone*" which smote the "*image*" upon the feet, (and which represents the Kingdom of Christ, or Christ and his subjects who are to constitute and establish his kingdom,) will speedily descend upon the remnants of those earthly powers, smite them, grind them to powder, and sweep away, like "chaff from the summer threshing floors, every vestige of their empty pride."

The God of Heaven will then establish a kingdom, which "shall never be destroyed." An indestructable and ever-enduring *macrocosm*, the whole world or visible system restored to its rightful owner, and not as the teaching of some would lead us to suppose, a mere *microcosm*, or little heavenly world in man.

But we pass, to notice the *chronological* evidences. And I am aware, that by many honest hearts, this field of heavenly arithmetic is regarded as forbidden ground; and its character is said to be dark, mysterious, and unintelligible. That it requires much study and more prayer, I grant, (and few men love either the one or the other as they ought) but that it is *secret* or *forbidden* ground, or so intricate as not to be *capable* of exploration, I by no means allow. For "Jehovah doeth nothing but he *revealeth* his secret unto his servants, the prophets." And the prophets recorded, not the

secret, but its revelation. And the apostles, by commenting thereon, unfolded more clearly its meaning and import to us. *Definite time* is the *measuring rod* of the *Great Master Builder*. *Chronological data*, notes the periods surveyed and marked off in the progress of Human events, as connected in an especial manner with the prosperity or adversity of the people of God. And, if obscure in their commencement and termination, the obscurity does not arise, I think, from any intention on the part of God, for "*all* his *ways* are *perfect;*" but from the *dust* of history, *covering* them up in the funeral pile of the past. We must brush aside the dust of ages, and press our way through the dim shadows of the past, if we desire to discover the true starting point of a prophetic period.

"*Belzoni*" and "*Layard*" triumphed over every obstacle and discouragement, and at length secured the object of their search; the former, by discovering the ancient site of Thebes, and the latter, by exhuming the ruins of "*Nineveh.*" And, in *perseverance*, we must emulate their example, and, like them, seek to enrich the church and world, by decyphering the heavenly numbers, and showing, from past history in its verification of prophecy, both the present position and future destiny of the teeming world.

The infinite God treasured up some wise design when giving his people the prophetic periods under their present *symbolic* form. And, in that design, we trace the evidence of intention. And what could that intention be, if *not* to *invite* our *study?* They are, obviously, *not* to be looked upon as *secret things*, for they were *revealed* to and recorded by the Holy Prophets, through whose agency God graciously communicated to his people, the purpose of his heavenly will. And its sacred enclosures are open for examination to the lovers of truth, free, "without money and without price."

The captive prophet in his Babylonian exile, sought to beguile the weary hours of his servitude by gathering light and hope from a study of chronological prophecy. Avail-

ing himself of this precieus gift of a condescending God, he improved it and was blessed. He discerned the signs of his times, and "understood by books the *number* of the *years* whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Dan. 9; 2. See also Jer. 25; 10, 12, for the source of his knowledge.

Caiaphas, the Jewish *high* priest taught the *council* of Priests and the Pharisees, that Jesus must of necessity, die for the people. Read John 11; 47, 52. And is it not fair to presume that the source whence Caiaphas derived his knowledge was the *seventy symbolic weeks* of Dan 9; 24? And to the termination of *that period* I suppose the *Son* of *Man* to refer when he said "my *time* is not yet come. John 7; 8, 30, and compare with Mark 14; 41.

If chronological prophecy could be understood prior to its fulfilment in past times, why may we not gather instruction from the *same source*, concerning the present and future times? Obviously we may, and no valid objection can be urged to the contrary. What then, are the present indications of chronological prophecy?

In the first place, it is clear, from the lapse of time, since the "going forth of the commandment to restore and build Jerusalem," which was given as the commencement of the *first* of three periods into which the 70 weeks of Daniel 9; 24 was divided, and which went forth during the reign of Artaxerxes Longimanus, that the 2300 prophetic days (or solar years) of Daniel's "*evening-morning*" vision (admitting that they include the 70 weeks, and commence at the same point, which I hold to be capable of demonstration) are about to terminate, if, indeed, the great cycle has not *already* run its course. "Josiah Litch" in his work on the "*Restitution*," assumes the *latter* position, and if he be correct, then are the "signs of the *present times*" fraught with peculiar interest, and are big with hope to the Christian in his glowing expectations of the future and abiding Glory, which is to be revealed in the "*day of the Lord*."

But again—Twelve hundred and sixty prophetic days (astronomical or solar years) are allotted in Rev. 12; 6, as the extent of Papal domination over the "*woman*," or church of Christ. Dare she exercise her persecuting and dictatorial power now, as once she did, by causing the civil authorities of Rome to slaughter indiscriminately, without regard to age or sex, all professing Christians, who preferred the simple and soul-reviving truth of the gospel, in connexion with the earnest and unmystified worship of an intelligable God, to the traditional mummery of modified Paganism, and the bold, profitless, and blasphemous assumptions of an apostate church? Dare she do this *now*, I ask? Let her trembling Pontiff look abroad upon *Immanuel's* hosts, and take warning from the triumphant energy of their reply—No! No!! No!!! Her hour of triumph has ceased. Her days of persecution have ended. Her years are already numbered, and her destruction is at hand.

The 1260 years of unremitted persecution; the 42 months of unchecked blasphemy and high-handed assumption of the seven-headed, ten-horned, and ten-crowned dragon-worshipping sea-beast, together with the 1260 years of sackcloth existence, imposed upon the two witnesses of Rev. 11; 3, have one common starting point or year of commencement, which I put down as A. D 538, because in that year the Ostrogoths were overthrown by Belesarius, the Greek general under Justinian, for the express purpose of establishing the Papal church, and of carrying into effect the "Justinian Code of Laws," which invested the Pope with supreme authority, and constituted him *head* of the Eastern churches, with power to punish and pardon at will, whomsoever he might choose.

Just 1260 years from the above date, Feb. 10th, 1798, Berthier, the French general under Bonaparte, entered Rome, deposed the Pope, and led him into exile, where he died. The Papal hierarchy was now shorn of its strength. Its principle "head" of power was wounded unto death, and was prostrated before the shrine of Napoleon's ambition. Its

dark dealings with the "witnesses" of Jesus, loomed up like cloudy sceptres before the gaze of an astonished world, and thousands echoed the voice of the "Flying Angel," saying, "Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14; 8. The same power is brought to view in Dan. 7; 8, 52. The "*time, times,* and *dividing of time,*" during which this desolating hierarchy was to utter great swelling words "against the Most High," and "wear out the Saints of the Most High," is of the same signification as the 1260 days and the 42 months, already referred to, commencing at the same time, running parallel, and terminating in the same year.

From the above it will be seen that I pass by the opinion entertained in relation to the grant of Phocas, A. D. 606, as the starting point of the above periods, believing the ground to be untenable, inasmuch as the Papacy received "power and great authority" at the hands of Justinian, and *exercised* the same previous to that date. Besides, the Papacy at the present time, is but the *image* of its *former* self. Its "dominion, power, and great authority" has been taken away. Luther scaled its mystical battlements and exposed its deformity and corruption to light, and the conquests of Napoleon not only dissipated the halo of infallability surrounding the Pontifical chair, but robbed its ghostly incumbent of his stolen glory. The House of Cardinals is a House divided against itself. The *seven-hilled* city of the nations, has become "a cage of unclean Birds." The false charms of the Apocalyptic Harlot are fast fading away. Her *true* character, and her *sorceries* are known. And, at the appearing of Jesus, she will stand before Heaven and Earth as a naked spectacle of crime. "And in her will be found the blood of prophets, and of Saints, and of all that were slain upon the earth." Rev. 18; 25. Look at her present condition. Study her well. *Civilly*, she is *broken. Ecclesiastically*, she *prevails.* Beware of her fascinating allurements, and *loudly* proclaim her *approaching* and inevitable doom.

But I will not further prolong my remarks: suffice it to say, that the fulfilment of chronological prophecy clearly indicates the destruction of the Papal Apostacy, and speedy coming of the Lord.

In the 3d place, then, we will notice some of the *moral* and *religious* evidences. And, 1st. instead of the *evangelization* of the *world*, so often and glowingly expatiated upon in the pulpit, and by the Christian press, we have the following *true* picture, and deplorable state of things, held out to our view by Paul, as existing in the LAST DAYS. "This *know also* (mark the importance) that in the *last days*, PERILOUS TIMES shall come. For men shall be *lovers* of their *ownselves*, (not God) covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, *false accusers*, *incontinent*, *fierce*, (not peaceable) *despisers of those that are good*, *traitors*, (not Christians) *heady*, (rash or thoughtless, *highminded*, (*haughty*, and not humble) lovers of *pleasures more* than *lovers* of *God*; having a *form* of Godliness, but denying the *power* (or practical every-day influence) thereof." 2 Tim. 3; 1 to 5. O, ye watchmen on the walls! wherefore do ye proclaim that earth's future sky is cloudless and clear? Why say ye that the millenial glory shall gild the setting sun? "Can ye not discern the signs of the times?" Have ye forgotten that "as it *was* in the *days* of *Noah* so shall it be, also, in the days of the son of man!" And will not Paul's description of the *Last* Days parallel with the character of the godless and pleasure-loving victims of the Flood? Yea, verily! the agreement is perfect. Was the world converted or covered with righteousness in the days of Noah? If not, neither shall it be thus blessed at the coming of the Son of Man. But as *then*, so *now*, they will be *eating* and *drinking*, (not to sustain life, but to excess in luxurious banquetings and midnight feasts). They will be *marrying* and *giving in marriage*, (not in compliance with the laws of our being, but for worldly advantage and sensual gratification). They will be *planting* and *building*, (not for

the purposes of cultivation and shelter, but for the vanity of display and world-wide renown). They will *buy* and *sell*, (not justly, to obtain the proper reward of honest labor, but that they may hoard up treasures, and die magnificently rich. See James, 5; 1 to 7.

Again: the apostle Peter more than intimates, that the proclamation of the *second coming* of the *Lord Jesus* would be rejected and ridiculed by a scoffing community, for, to quote his words, "Knowing this first, that there shall come in the LAST DAYS scoffers, walking after their own *lusts*, (not purity) and saying, "*Where* is the *promise* of his *coming?* for since the fathers fell asleep all things continue as they were from the beginning of creation." 2 Peter, 3; 1, 5; see, also, Jude, 17; 18, 19. From these quotations, it is evident that *professedly religious*, as well as *irreligious* men, will continue wantonly and wickedly to sin against light and knowledge. They will deny the *truth* as proclaimed by the *servants* of *God*, together with the plain and emphatic declarations of the *word* of God. They will *act*, as well as *speak*, in *direct opposition* to his holy will and commandments.

And what is the state of the Christian community at the present time? Is it not painfully true, that many, very many, self-deceived, scoffing, and unsanctified professors, assemble like Satan with the "sons of God?" The reproach heaped upon the cause of Christ, by the unhappy works of such characters, forms one of the characteristic features of our age.

If, for instance, the believing child of Jesus maintains a strict adherance to the plain teaching of the sacred volume, he is immediately accused of Puritanical pretensions, or absurd hypocrisy.

If he seeks to lead a sober and self-denying life, he is not unfrequently insulted by infidel jests and wretched jeers.

If he speaks of the Coming One, and ventures to proclaim the Day of Judgment at hand, he is subjected to the most bitter mockery, and pointed triumphantly to the constancy

and uniformity of Nature, whose operations, in connection with all things, (say they) continue as they were from the beginning.

And thus Truth is neglected, the examination of prophecy abused, and the God of the Bible insulted and despised.

Bitterness of spiritual pride—sceptical sentiments—looseness of prophetic interpretation and unfounded theories are the inevitable results; and by these means the community get "itching ears;" and *Fables* have taken the place of eternal *realities*. The delusive cry of *Peace! Peace!* is also spreading itself, like a deadly miasm, over the World at large; and the popular theology of the day is deeply impregnated with this pernicious and soul-destroying opiate. Thousands upon thousands of professing Christians are lulling themselves to sleep under its soporific influence; for it is the most powerful anodyne of Satan. He employs it in order to stupify the senses of the *seeker* after truth, and that he may the more effectually neutralize the curative re-action of the PRECEPTS of truth, in their operation on the mind.

Alas! how many in the present age satisfy the demands of conscience by simply *acknowledging* the *claims* of Christianity, and offering its divine founder a mere hero-worship.

Others, again, regard the Lord Jesus with wonderment and refined veneration, but disallow his almightiness and equality with the Infinite God. When robbed of his *divinity*, where is his *power* to save? If Jesus be not God and Man, human and divine, the hopes of a world are sacrificed; for upon the divinity of Christ depends the grand superstructure of the Christian faith.

Some rest their hopes of salvation in the doctrine, or belife, that, as Christ *died* for *all* men, so *all men* will be saved. The *error* here, I apprehend, arises from the supposition that the *death* of Christ *accomplished* the salvation of man without his *consent*, whereas that consent is absolutely necessary, and clearly implied, in the *conditions* of his acceptance with God. Christ did not *complete* the *salvation* of all men, but made the salvation of *all men* possible.

Repentance towards God—an active *scriptural* faith—and a correspondingly righteous life, characterized by deeds of mercy and works of Love, are the *essential* and *only conditions* upon which salvation may be secured.

There is, also, great danger incurred, and a much greater responsibility assumed by that class of moralists, who continually aver that it "matters not *what* a man *believes*, so long as he is *sincere*." Do *you*, dear reader, labor under *such* an imposition? If so, let me entreat you to pause, and reflect. It may be that, like Saul on his way to Damascus, you are *sincere* in your belief, that in persuing your present course, you are doing God service, and find in the sequel that you are *persecuting* his *saints*. Remember, there is but "*one name* given under heaven among men whereby you can be *saved*." "O, kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Ps. 2; 12. Much of the religious profession of the present age wears a fashionable aspect. It is an intellectual submission—a sentimental delight—a pleasing reverie of the mind, and not an *active, constraining principle*, governing all the issues of life. Many substitute the warmth of *feeling*, and the operations of an *ardent mind*, in place of a well-founded *hope* and a correctly formed *faith*. Others, again, make Religion subserve the purposes of wealth, and treat her as though she were indeed the twin-sister of the world. While thousands upon thousands cease to respect her claims when absent from the sanctuary of prayer, and deny her the privilege of sanctifying the counting-house, or of adjusting the balance in the transactions of Trade.

Said a merchant, the other day, "My *religion* is *one* thing, and my *business rights* another;" and so saying, he took advantage of his customer, to the injury of a fellow tradesman, who had reposed confidence in his word. Who can wonder at the suspicion and want of commercial faith among business men! or that *Failures* and *Compromises* are the order of the day! and if such be the mournful condition of a large

portion of the *professing* church and *business* community, (and I do not see how any one possessed of the least experience can deny it) what may we not expect to find in the way of Ignorance, Intemperance, Mental Imbecility, and confirmed depravity, among the lower and less favored grades of common society? Truly, all these evils abound to a fearful extent; and, from recently published statistics, are alarmingly on the *increase*. "While the profane and vagabondish disposition of a vast number of the rising generation is a subject of just lamentation to every thoughtful mind. Go to the corners of the streets. Listen for a moment anywhere that you chance to find a group of *boys* assembled, and if you do not feel shocked at the coarse, undignified, and obscene language you hear, it will be only because you have heard it too frequently to be shocked at it any longer."

From this brief review of the moral and religious state of the church and world, we think it fair to conclude that the inspired description of the "*Last Days*," as recorded by the apostles, is now complete, and that these "signs of the times" indicate the coming of the Lord.

This brings us to notice, in the 4th place, what we have denominated *intellectual* and *scientific evidences*. "But thou, O Daniel, shut up the words, and seal the book, even *to* the TIME OF THE END: many shall run to and fro, and *knowledge* shall be *increased*." Dan 12; 4. But what kind of knowledge? Some eminent expositors have premised that the revealer of secrets referred more particularly to the increase of prophetic or biblical knowlege; and others suppose that the mind of the prophet was directed to the augmentation of *general knowledge*. For our own part, we are inclined to adopt *both* views, as being more in keeping with the comprehensive character of Revelation, We also believe that the "signs of the times" give evidence of their fulfilment.

Consider, for instance, the vast fields of heathenism now under cultivation by the missionaries of the Cross, who go forth "bearing precious seed" to scatter beside all waters, and *turn men* from the gloom of darkness, to the Glory of light.

Also the extensive arrangements of the various Bible and auxiliary societies, for the dissemination of the "Word of Life."

The sound of the Gospel has been heard in every land. As a witness, it has been preached in all nations. Europe, Asia, Africa, and America, have all in their turn been offered the blessings of salvation.

Visit the seats of Learning—count the college towers—examine the schools of instruction for youth—weigh the influence of the Benevolent, Moral Reform, and Temperance Societies, and you will be struck with astonishment at the endless variety of means now in operation for the diffusion of *knowledge*, throughout the world.

Reflect, again, upon the rapid advancement of our age in the various branches of *scientific* and *general* knowledge, both physical, mental, and moral, in their application to the domestic comfort and convenience of mankind.

Also, the sifting of commonly accepted evidence in refeference to the laws which govern the universe. The criticisms on the philosophy of speech. The invention and introduction of mnemonics and phonography; by aid of which, the most rapid speaker may be followed in his discourse, and a perfect transcript of his mind be preserved for the benefit of the world. The discovery of long lost records of the past. The decyphering of ancient monumental hieroglyphics. The researches of Geologists, Geographers, and Travellers of varied class. The indomitably persevering spirit of enterprize in Towns and Cities. The discovery of veins and fields and hidden springs of thought. The unfolding of those Great Lines of symbolic mystery recorded in Daniel and the Apocalypse. The construction of symbolic grammars to assist in the elucidation of *prophetic* truth. The masterly manner in which the medical professor is enabled to make his demonstrations in anatomy. The perfection and beauty of experiments in chemistry. The addition to the *Materia Medica* of new and potent remedial agents. The unfoldings of the Archæologist

and the Astronomer. The discovery of the Daguerreotype, which enables us to secure the shadow of our loved ones. The great improvements in all branches of mechanical industry, which it would be tedious to mention. The rapid and unprecedented strides which the genius of our age has made in the most arduous departments of knowledge, where induction and mathematical demonstration co-operate for the discovery of Truth. Then add to all these improvements, inventions, discoveries, and acquirements, the operations of the leviathan steam printing press, as it throws off its 12 to 20,000 impressions per hour, scattering intelligence in daily showers over the mind of the world. Then consider the great facility with which internal communication, and commercial exchange, may be carried on by means of Railroad communication. The great improvements and almost universal application of that powerful agent, steam—which, as Webster says, "may be found in the *workshop* and the *mill*, in the *village* and the *city*—travelling over the earth with giant strides—joining together distant empires, and distant oceans"—and working in the bowels of the globe, to supply ambitious man with his hoarded treasures. Steam ploughs the Rivers and the Oceans; it serves as a beast of burden, and a chariot of pleasure, and toils for man, obedient to his will.

Then we have the lightning-winged messages of the magnetic Telegraph, making the instant circuit of Kingdoms and Empires, and furnishing a new and important medium for the transmission of immediate or required intelligence, and writing with fingers of Light the startling fact that in point of progress we are living at the rate of forty years in a day!!

And we deem the foregoing statements abundantly sufficient to substantiate the claim, that *knowledge has increased* during the past fifty years in a ratio that is without a parallel in the annals of History.

If History be Philosophy teaching by example, what does the history of the *last half century* teach? Should the

Hebrew prophet stand forth, and survey the *present age* in its onward progress—and the wonderful achievements of Art, Science, and Intellect combined, methinks he would reply, "The *time* of the *End* has *arrived*—the *end* of *all things* is at *hand*." "*Watch, therefore*, and be ye sober, for in such an hour as *ye think not*, the SON OF MAN *cometh!!!*

We come now to notice the *Celestial Evidences*, or Heavenly Phenomena. "Immediately after the tribulation of those days, (i. e. days of papal desolation) shall the SUN be darkened, and the MOON shall not give her light, and the STARS shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the *Son of Man* in heaven, and then shall all the tribes of the *Earth mourn*, (not rejoice by conversion) and they shall '*see*' (not inwardly feel) the '*Son of Man*' (not his spirit, but himself) '*coming*' in the '*clouds of Heaven*,' (and not in conversion or the death of a Christian, but) 'with power and great glory.'" Matt. 24; 29, 30. Again—"But in those days, after that tribulation, the *Sun* shall be darkened, and the *Moon* shall not give her light, and the *Stars* of heaven shall fall, and the powers that are in heaven shall be shaken, and then shall they *see* the *Son* of *Man* coming in clouds with great power and glory." Mark, 13; 24, 25, 26.

Again—"And there shall be signs in the *Sun*, and in the *Moon*, and in the *Stars*." Luke 21; 25.

Here is a class of evidence, in relation to which, there is some difference of opinion. Some expositors supposing the language to be *figurative*, and others believing that it is to be understood in its most *literal* sense. For our own part we adopt the *latter* view of the passages in question; and see no good reason for interpreting them in any other way.

But, admitting the former supposition to be correct, they have been fulfilled in a very remarkable manner.

The *Sun*, representing the *Gospel* because it is a source of *Light*, was *darkened* by the corruptions of the Romish priesthood, who taught the commandments of the reigning Pontiff to the common people, in place of the precepts of the

Lord Jesus. The *Moon*, representing the true *Church*, gave forth no clear light, because, from the *hill-top* she was driven to the *valley*, where, like the glow-worm, she gave forth a flickering and feeble gleam. All her bright rays were obscured by the monstrous clouds of corruption and error which arose like "the smoke of the bottomless pit" during the dark days and *darker ages* of Papal oppression. The *Stars*, representing the *Ministers* and *Saints* of *Jesus*, fell from the moral heavens in vast multitudes, being dragged to death like dogs, insulted and mutilated in the most shocking manner. The *purity* of these *gems of light* contrasted too strongly with the *foul* deeds of the "mystic *Harlot.*" And, in their *innocence* were they "cast down" and destroyed, for "the testimony of Jesus," and the "Word of God." The "*Bulls*" issued by the *Papacy*, and enforced by the civil authorities of Rome, shook the powers of the *moral Heavens*—altered the face of society—"changed *times* and Laws"—and caused craft to prosper," under the assumed garb of religious sanctity, while the ecclesiastical dignitaries countenanced or *caused* the wholesale slaughter of the Saints at the Inquisitorial fires; and the judicial tribunals boldly perpetrated the darkest, blackest, and foulest of crimes. It might also be said that the *powers* of the *moral Heavens* were shaken by the "*Council of Trent*," when stamping the "Ecclesiastical Decrees" with the *forgery* of *Infallability*. But I pass to notice the *literal fulfilment*, and shall have room to quote but a few extracts in order of proof.

"*The Sun shall be darkened.*" On the 19th of May, 1780, up to 10, A. M., the *Sun* wore its usual appearance—at that hour, it became evident, from the rapidly increasing darkness, that something unusual was about to transpire, and multitudes ceased their labors under the impression of a *coming Judgment*. By 12, A. M., every object was surrounded with gloom—men's hearts quaked with fear—the beasts were in their stalls—and the fowls at roost, and a pall of thick darkness settled over the earth.

"*The Moon shall not give her Light.*" The day of gloom

and suspense wore heavily away, and it being the night after a *full moon*, the multitudes anxiously awaited the pale rays of the *lesser light*, but were struck with still greater fear and astonishment at finding that the "Queen of Night" kept company with the "Lord of Day," and refused to appear in her cloudy pathway. No moon was visible that night—and Darkness held supreme and undivided sway. And, it is affirmed, that white paper could not be distinguished from black velvet, when held within a few inches of the eye.

"*The Stars shall fall from Heaven.*" In the Connecticut Observer, under date of Nov. 25th, 1833, a brother editor makes use of the following language: "We pronounce the raining fire which *we saw* on Wednesday morning last (Nov. 13) an *awful type*—a sure *forerunner*—a merciful *sign* of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, it was not possible to behold."

Prof. Olmstead, of Yale College, in his "*Observations on Meteors*," says: "The *extent* of the shower of 1833 was such *as to cover no inconsiderable part of the* EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of Nov. 1799, and at the same season of the year in 1830,

1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13 or 14th, for several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no *atmospheric* or *terrestrial phenomenon*, but that these fiery meteors come to us from the *regions of space*, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"The *present generation* may consider itself privileged in having witnessed *grander displays* of *fiery meteors*, than are to be found recorded on the pages of history."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY *of celestial fire-works that has ever been seen since the creation of the world*, or at least within the annals covered by the pages of history."

"This is no longer to be regarded as a *terrestrial*, but as a *celestial* phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from OTHER WORLDS, or *from the planetary voids*."

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallex, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

With such evidences of a *literal* fulfilment before us, we dare not resist the solemn conviction, that a merciful God designed these celestial phenomena, as "signs of the times" to warn our age of the Nobleman's speedy return.

There are many other "signs of the times" of a *miscel-*

aneous and *discursive* character, which are worthy of deep thought and earnest attention, but having exceeded my limits, I must waive their consideration.

We stand upon a lofty and perilous eminence, around which rolls the ocean of time. We are watching the sea-waves in commotion. Behind us we notice the opening of the storm. History, the log-book of time, notes Europe as the theatre of its commencement, and France as the first vessel stranded in its course. Who supposes that the storm has yet passed its zenith? There is a lull. But it is to be feared that the spiritual tyranny and political despotism of the Old World is forging new fetters with which to bind and break the masses on the wheel. If so, the Republican volcano will again open its mouth and vomit burning lava from its fiery crater, and perhaps bury Europe as Vesuvius did Pompeii.

The "signs of the times" are growing more and more ominous—"men's hearts are failing them for fear, and looking after those things which are coming on the earth." Earthquakes, pestilences, cholera and wars are desolating the Nations, and yet men continue to rush wildly upon the "thick bosses of the Almighty's Buckler," regardless of eternal ruin. Warning after warning Jehovah gives. Day after day his word, his counsel and his judgments are disregarded by the world. Scroll after scroll of the history of human life is tossed into the funeral pile, consumed, unread and unheeded by the very nations whose history and destiny they unfold.

Reader, are you ready for the opening of the *last seal*—the pouring out of the *last vial*—and the sounding of the *last Trumpet*? If not—Prepare! Prepare!! Prepare!!!

"The clouds at length are breaking,
The dawn will soon appear;
And "signs" there's no mistaking,
Proclaim Messiah near."

CONCLUSION.

It is possible that some seeker after truth may fall in company with the foregoing pages, and become persuaded of their scriptural bearing; and yet hesitate to adopt them, because they make slow progress in obtaining the ministerial endorsement. If such should be your difficulty, dear reader, let me entreat you not to allow such an objection for a single moment to exert any influence over your judgment. The mere belief, or disbelief, of any man, or body of men, will not prove these doctrines *true*, or *false* any more than the haughty bearing of the Jewish priesthood towards the Son of Man, together with their refusal to acknowledge his claims, and the shameful manner in which they aided and abetted those who sought to compass his death, could prove that he was, or was *not*, the true Messiah. The question with the Jews should have been, "Is his character, as the Messiah, sustained by his *works?*" and the question with us should be, "Are these views, of Christ and his kingdom, consonant with Holy Scripture?" If so, they will stand, and eventually be verified, though heaven and earth should pass away. Their *slow progress*, and the *glaring errors* with which they have been surrounded, does not in the slightest degree affect their truthfulness, or afford even the shadow of an argument against their belief. For be it remembered, that the precepts and doctrines of Religion and Morality, when inculcated by the Lord Jesus himself, were not only slow in their progress among men, but were generally disallowed by the Jewish priesthood. The same may be observed in regard to the *preaching* of the *Apostles*, and of *all Great* Truths, from their day to our own. "Great Truths, like ponderous bodies, move but slowly;" and the reason

why, may be discovered in the lamentable fact, that men wed their thoughts to pleasing theories, and love smooth things—yea, "*darkness* rather than *light.*" There are multitudes who prefer to revel in the light and trashy literature of the present age, rather than feast, "without money and without price," upon the simple, yet sublime, and wholesome truths of the Gospel. Alas! in how many instances are Newspapers and Novels preferred before Christ Jesus and his Holy Word! and how often does the study of purely human science check the growing desire and pursuit after Holiness?

The propagation of the most *glaring errors*, in *company* with *gospel Truth*, is another and most destructive agency, which has operated against the progressive march of Truth. The development or uncovering of all Great Truths, has been attended with more or less excitement. This excitement is caused by the incessant battling of two opposing forces. The one party defending the newly-opening Truth, and the other opposing its development. As the battle waxes hotter, and the champions of Truth feel the correctness of their position, their repeated sallies make a powerful impression upon their opponents. Numbers of the latter now abandon the ranks, and go over to the *Truth-Bearers*, some from a sincere love of the simple *Truth*, and others, again, because they cannot withstand their convictions of the Truth; not as a *principle*, however, but as a Theory. The *former* declare themselves to be the open advocates of *all Truth*, and the uncompromising foes of *all error*. They are, therefore, good soldiers in the Holy War. The other class, by yielding a mere *intellectual* submission to the claims of Truth, and at the same time retaining and promulgating all their old errors in theory and practice, in company with *Truth* and Truth-Bearers, become internal enemies, and dangerous friends to the cause. Now, it would not be the part of wisdom or prudence, to *reject the Truth*, or forsake the cause of the *Truth-Bearers*, simply because such characters had fought under the *King's standard*, and had proved themselves unworthy of confidence, and aliens to the com-

monwealth of Israel. Besides, "Truth is antecedent to error, and the measure of it; as is the originality of a doctrine or system, in the same proportion will be the multiplicity of *errors* following. The whole tribe of *error* is parasitical, and can only grow by hanging its envenomed weight on the plants of *truth*." And it has ever been the policy of Satan to cover up *truth* with *error*, and thus to bring the former into disrepute, on account of the presence of the latter. Beware, therefore, of his deception, and "search the scriptures, (that you may ascertain) whether these things are so."

It is possible that some reader may entertain the thought that the views herein presented, and which I have endeavored to maintain, are erroneous, because they do not comport with the popular theory of a *universal* triumph of the principles of righteousness, *prior* to the Apocalypse of Messiah in his Kingly Glory.

If this view be a correct one, then I acknowledge that I am wrong in *theory;* but if I am *right* in my position, then, of course, the popular theory must be *wrong*. For there are but *two* sides to any question of debate. Be this as it may, I acknowledge but one standard of appeal—but one fountain of light—but one author of *truth;* and these three agree in one, are perfect, and indivisible.

To the Bible, then, I refer you, as the only safe guide to a correct knowledge of the character, attributes, and purposes of God. To an invocation of the Eternal spirit, by deep and heart-felt prayer, as the great revealing agent, and only infallable interpreter of the sacred mysteries of truth; and to Calvary, as the best point of observation for erecting your telescope of Faith.

Go, then, beloved reader, to Calvary, wend you footsteps along *Via Dolorosa*, and water it with your tears, and forget not, I beseech you, that the Cross of Christ and its salvatory power are true as God, and lasting as Eternity. If, therefore, you reject my voice, I beseech you, as an ambassador of Christ, to save yourself, without delay, by accepting *the offerings of* that voice which speaks to you from Heaven.

Friend of the Universal Brotherhood! Candidate for Gloom or Glory! Did you ever seriously consider the inspired announcement, "That it is appointed unto man once to die, and after that, (at the appearing of Jesus) the judgment"? Say ye not, O procrastinating soul, that you *will* thus consider, at a more *convenient* season, for the *present* only is thine—the future belongeth unto God. Ere another sun shall set, the gloomy war-cry of death's gaunt messenger may boom across the valleys and over the mountain summits of your startled mind, commanding you to surrender all further enjoyment of the privileged life-hour you have forfeited, and lost! Death grants no quarter—he strikes! and the sinner's hopes are prostrated forever. Repentance rushes in, arrayed in the garments of despair, but it is too late, for mercy has folded her wings.

The condition of the dying sinner may be compared to the blasted trunk of the forest oak, upon which the tempest of life, and the forked lightening of the storm-cloud has wasted its fury. Sin, ruin, and disorder, has paralized his physical and intellectual powers to such a fearful extent, that he has become as it were a premature wreck—a ruined fragment—a broken link—a lost soul—a wandering star, to whom is reserved the blackness of darkness forever. O! it is a solemn thought, dear reader, that you and I will be sentenced at the judgment, to live forever with the happy, or perish forever with the damned. And yet, notwithstanding this deeply shaded picture, together with the overwhelming tide of consequences, rolling up from the eternal records of the Book of God, thousands, and millions, have been, now are, and it is feared, ever will be, spell-bound, in the intoxicating circles of sin, rushing recklessly, unthinkingly, and heedlessly on the thick bosses of the Almighty's buckler; from whence, alas! they will be hurled, without any appeal, into that terrible destruction prepared for the enemies of God, who so rashly spurn his love, and daringly insult his power.

Soul! will you still resist your convictions in reference to the final bearing of eternal truth, as revealed to your

mind in God's holy word? Why hug the chains that will eventually bind you in ruin? Will you determinately cast your presence into that interminable vortex of accumulated damnation and woe? Innumerable sights of horror will be there—there, the forms of *ambition*, *avarice*, *pride*—scenes of human misery—spectacles of outraged sense, with all the maddened train of fallen angels and doomed spirits who will then be destined to experience the terrors of an everlasting banishment from the presence of God, and Glory of his power. O! turn ye, for why will ye die? Alas! alas! who can count the numbers of the damned? Who can paint the scenes of satanic triumph? What myriads of bright human intellects hath the God of this world already enchained, and transfixed as with a spell, helpless and palpitating at his feet! How many generations of earth has he scorched and suffocated by causing them to inhale too deeply the poisoned atmosphere of human glory! Others have been dazzled and paralyzed by the burning flames of passion, have gleamed for an instant in the intense glare of the lurid light, and then writhing in agony, have seemed to perish in the flames of destruction. Sin and its author have no pity—their baneful breath settles like a black mist over the memory of their betrayed and ruined victims, and with its blighting influence, blasts, withers, and destroys the few sweet flowers of Hope that would otherwise grow around it. Oh, that you, my dear reader, if still unreconciled to God, may be constrained, in this hour to take warning from the unhappy experience of others, and ground the weapons of your unprofitable warfare, acknowledge Jesus as a conqueror, and find in him a Saviour worthy of your highest and holiest love. For *now* is the accepted time, *now* is the day of salvation; O, then, come to the Saviour now: "the spirit and the bride say come, and whosoever will, let him come, and take of the waters of life freely." Rev. 22; 17.

"Behold the throne of grace!
The promise calls thee near;
There, Jesus shows a smiling face,
And waits to answer prayer."

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